VOL. VIII. (No. 1) JULY, 1918

THEOSOPHICAL QUARTERLY

ROLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

PUBLISHED BY
THE THEOSOPHICAL SOCIETY
NEW YORK, U.S.A.

P10/11 G

V. 8
1910-1911

The Theosophical Quarterly.

Published by The Theosophical Society at
159 Warren Street, Brooklyn, N. Y.

In Europe single numbers may be obtained from and subscriptions sent to Dr. Archibald Keightley, 46 Brook Street, London, W., England.

Price for non-members, $1.00 per annum; single copies, 25 cents.

CONTENTS OF VOL. VIII., No. 1.

PAGE

NOTES AND COMMENTS 1
FRAGMENTS 11
THEOSOPHY AND CONVERSION 13
THE THREE DESIRES 23
THEOSOPHY AND SECULAR LITERATURE 28
THE TRANSFER OF CONSCIOUSNESS 45
ON THE SCREEN OF TIME 52
KNOWLEDGE OF HUMAN NATURE 65
REVIEWS 70
Spiritual Letters of Pusey.
QUESTIONS AND ANSWERS 74
Intuitional Knowledge? What Reincarnates? Attitude of Theosophy Towards Social Betterment?
T. S. ACTIVITIES 78

THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Entered July 17, 1903, at Brooklyn, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHICAL QUARTERLY has completed its seventh year and with this number enters upon a new cycle. Let us all hope that it will continue to grow in usefulness and strength as much during the next term as it has during the past seven years. Those who have been familiar with the magazine since its inception do not need to be reminded of its accomplishments, but they will perhaps pardon us if we mention a few of the articles it has published, which, we feel sure, will prove to be permanent additions to the literature of religious philosophy.

Not all of the little volume called *Fragments* appeared in the QUARTERLY, but much of it did. Nor is it necessary to speak of the value of this work to its friends, for too many of us use it constantly as a book of devotion; and those who do not, admire it as a helpful and stimulating work, full of that intense religious zeal and devotion which we have come to associate with the writings of the author. We take pleasure in calling attention to the new "Fragment" which appears in this issue and we are glad to be able to announce that these instalments are likely to continue until a new volume, as large as the present one, can be made up and printed. Much of the material for this new volume is already in existence and available. It will probably all appear first in the QUARTERLY.

The *Bhagavad Gita,* so admirably translated by Mr. Johnston and which has since appeared in book form, has already achieved a place in literature. It is being used as a standard at some of our universities, and has brought the translator a portion of the attention which his indefatigable labour in the cause of Sanscrit literature has long deserved. By certain scholars it is considered the best translation which has been made of this great poem, while the comments are quite up to the level of what would be expected from so ardent a disciple of

Sankaracharya. The *Bhagavad Gita* is destined to become more and more a necessary handbook for Western scholars, philosophers and religious students, and it is no mean achievement to have been the means of presenting this translation of this great work to the Western world.

"The Religion of the Will" is another remarkable and original work for which we are indebted to Mr. Johnston. This series of articles, which we all followed with such interest and profit, is to appear in book form in the near future. It presents the subject of human psychology in a manner quite new to the West, and without confusing the reader with technical and Sanscrit terms, makes very plain some of the most subtile and delicate of the distinctions which appear in Hindu philosophy. Particularly in its description of the psychic nature does this work show an interesting originality, while its emphasis upon the Will as the fundamental basis of human and divine nature, gives to the West a new conception of religion and a new religious philosophy. It is a work which will be more and more read as it is understood.

These by no means exhaust the list of noteworthy contributions from Mr. Johnston, but we do not propose to go over the list of articles published during the past seven years. This is but an informal chat by the Editor with his readers about some of the special features which emphasize the value of the magazine. We cannot speak of them all, but only of a few which, for one reason or another, have most appealed to us. Among these are the occasional contributions by Prof. Mitchell, notably his article on "Meditation," which has been reprinted and which has had a large general sale, and his more recent article on "Theosophy and the T. S." which, to use the vernacular of the street, filled a long felt want. This article will also be republished before very long and should serve as an answer for inquirers about Theosophy and the Theosophical Society for some time to come.

To Jasper Niemand we are indebted for many fine and helpful things, but not so many as we would wish. Particularly lately there has been a sad dearth of articles signed by this well known and eagerly sought name, and one of the chief wishes with which we start the new cycle is that we shall be privileged to print something by this author in each number. There is still a great work awaiting her facile and brilliant pen in commenting upon *The Voice of the Silence,* for which there is no one in the society better equipped by experience, training and ability. Let us all unite in the hope that she will be granted the strength and the time to bestow this additional gift upon her grateful admirers.

There are many others who deserve mention and whom it would be a pleasure to mention, but we must not weary our readers with catalogues of names. Rather let us glance a moment into the future and see what its special promise may be. First the *Fragments* already alluded to. Then the completion of Mr. Johnston's translation of *Patanjali's Yoga Sutras.* Here again we have a piece of work which will not only add to that author's reputation, but which is a contribution of very great value to our literature. Patanjali, one of the greatest and most recondite of Eastern writers, has remained a sealed book to most of us owing to the unfamiliar form in which his previous translators had left his precepts. They might as well have remained in the original tongue for all the good we were able to get out of them. But now they are becoming available as fast as Mr. Johnston reduces their meaning to modern form; and we can add to our accumulated store of Eastern knowledge a new and illuminating interpretation of the facts of spiritual life and nature.

These two things alone would make our magazine of value to all students of Theosophy and the Eastern Religions, but there are other needs to supply that will not be overlooked. We are not necessarily all specially interested in the East or in the Eastern way of looking at things. The West too has a great literature which is still undigested and misunderstood. There is large opportunity for the requisite ability to interpret the work of our best Western authors in terms of religious devotion and spiritual growth. A beginning of this has already been made in the recent article, the first of what we hope will be a long series, on "Theosophy and Secular Literature." Dante, perhaps the greatest of all Western writers, has had the inner meaning of his Divine Comedy laid bare before us with a sympathetic and practised hand. In this issue much of the gold which lies concealed in the rugged and irregular verse of Walt Whitman has been shown us, and in future numbers we expect to print a continued series of articles on Goethe, Blake, Burke, Carlyle, Emerson and others who have contributed more than is usually suspected to the world's stock of religious knowledge.

Altogether, without further specification, we believe that we can promise our readers a continuance of the best we have had in the past and some additional features which will tend to increase the interest of the magazine. And it must never be forgotten by our readers that the THEOSOPHICAL QUARTERLY pays no one for their writings. Everything published, everything which ever has been published, was a free gift from the author; for, save the actual printing and binding, no one connected with the magazine receives any compensation for his services. It is doubtful if such a publication has been produced before under

such conditions. We believe that much of its spirit, much of the atmosphere which surrounds the magazine, and of which we hear a good deal from our readers, is due to this fact. We neither pay money nor make money; and a large part of our circulation is given away.

Some years ago a generous member volunteered to subscribe for copies of the magazine to be sent to the great public libraries. Some hundreds of offers were sent out under this arrangement and in the most part were gladly accepted. In fact, there were only six refusals. Two from the libraries of Boston, which used to be the center of learning and culture in this country! The other refusals were from purely sectarian institutions, libraries run by denominational colleges or Christian Associations. Just why the authorities of these institutions thought it wise to protect their students from our contact they did not explain, but it was doubtless caused by complete ignorance of the purpose and character of the publication. The rest of the libraries have in almost all cases asked for a continuance of the subscription, while many of them have bought or asked for the back numbers of the magazine and for fresh copies for permanent binding. So far as possible these requests have been complied with.

We must recognize the fact, however, that there are really comparatively few persons in this country or in Europe who are genuinely interested in religion. We say genuinely for there are many who are interested, who would read one article, or one number, of this magazine with pleasure and profit, but whose interest is never very long sustained. It is a sad fact, but it is a fact and there is no use blinking it. Consequently we must not expect a large circulation, nor must the Society expect or anticipate a large membership. It is not in the nature of things, nor is it in any sense our purpose in the work.

Our duty is to offer our philosophy to any one who may wish it; to be ready for the inquirer; to satisfy the seeker. To expect more than this would be as useless as to dash one's self against a stone wall. There is neither use nor profit to be derived from fighting the inevitable, and it is inevitable at the present time to find but very few who have the insight, the devotion, the strength and the persistence to refuse the call of the world and to accept the call of service. It is the same appeal which the Masters of Life have made throughout the ages, and it will meet with the same inadequate response in our day and generation as it has met with in all previous times. Therefore, my friends, we have an up-hill fight ahead of us, for we have all the evil, all the materiality, all the sloth and inertia of the world to contend with, before we can hope for any great measure of success. But the need

is the greater and therefore our response to the call should be the more earnest, the more determined; our sacrifice the readier, our devotion the stronger. Let us then go forward into our new year with hearts made courageous by the greatness of the demand and with a courage which no failure can discourage. C. A. G., Jr.

Elsewhere in this issue we print in full the official report of the Annual Convention of the Theosophical Society, held on April 30, and May 1, 1910, at Cincinnati, Ohio. It is a document replete with interest to those concerned in the work of the Theosophical Movement, even though much that made the Convention itself noteworthy in helpfulness can find no place in its formal record.

For thirty-five years the Society has pursued unswervingly the initial purposes for which it was founded. Within itself and upon its open platform have been focussed the world's religious aspiration and scientific and philosophic thought. For more than a third of a century its history has charted the upward progress of man's spirit; and in the difficulties and trials through which it has passed have been reflected the barriers which confront each human soul. In the deepest and truest sense its history is a "human document," and the lessons which it teaches are the lessons of our common humanity—the obscuration of prejudice, sectarianism and antagonism, and the clarifying power of open minded tolerance, sympathy, and recognized unity of aim and heart. It has demonstrated that whatever difficulties we encounter have their origin within ourselves and never in circumstances or in others. Prejudice, misunderstanding and ridicule from without have been outlived and outworn and even turned to our account. Again and again such opposition has added to our ranks and strengthened our cause. But a divided purpose within ourselves, suspicion, sectarianism, failure in tolerance, or a turning away from the theosophic principles upon which our work must rest,—these have never appeared amongst us but to disrupt and paralyze our work, even to its outermost organization. More than once we have needed the drastic use of the surgeon's knife, and the great Lords of Karma who guide our destiny have not scrupled to cut deep. Looking back, therefore, over the long road we have travelled, turning upon the present the light of our past, and seeking in the condition of our external organization an index of our inner health, we have reason for profound gratitude that in this Convention there was no division of opinion upon matters of policy and government, no opposing factions, or conflict of interests, but that the past year marked an unbroken growth in the spirit of unity and a consistent building upon constitutional foundations whose stability had been proved.

The growth in unity and the disappearance of former national divisions are instanced in the report of the Chairman of the Executive Committee and in Mr. Raatz's letter of greeting from the German Branches. No less cheering are the reports of the Secretary and Treasurer; the one showing the increase in numbers and branches and the widening distribution and sale of the Society's publications, and the other the generous and universal response that has been made to the needs of the work and the consequent firmer establishment of the Society's finances. In all departments of its external organization the Convention report shows us that the Theosophical Society has prospered.

Though, as we have said, a sound and united organization may properly be a matter of congratulation, as an index of internal harmony and well being, it is not in the machinery of the Society's administration, nor in the reports of its officers, that the interest and helpfulness of the annual conventions are found. The true life of the Theosophical Society is the life of the theosophic spirit manifesting in its autonomous branches and leavening through the life and work of its exponents the thought and spirit of the age. It is a spirit that transcends organization and owes nothing to administration, though organization and administration break down when it is infringed. It escapes analysis and definition; yet is revealed in brotherhood and helpfulness, in open-mindedness, tolerance, sympathetic understanding and the recognition of the unity behind all partial truths. It is the spirit which draws man's soul in aspiration toward the central source of life—the spirit of the limitless and the eternal, of religion and of truth. Such a spirit must quicken and enkindle all it contacts, and as we see its light burning, here dimly, there brightly, in the hearts of our fellow members, at home and abroad, we are sent away cheered and encouraged and with renewed will to make it live more strongly within ourselves and to follow more faithfully where it leads.

It is when considered from this point of view that the recent Convention is most noteworthy. Very simply, very directly, without pretence or thought of self the delegates reported upon the work of their Branches and submitted their local problems for the advice of their fellow members. Where mistakes had been made they were not concealed, but the cause of failure was sought that it might not again arise or be repeated in another Branch. These verbal reports and discussions could receive but brief mention in the official report of the Convention proceedings, but through them the gain of each Branch was made the property of the whole Society, and the harvest of the year's work was reaped as the ability to work more wisely and efficiently in the years to come.

From successes and failures alike one simple fact emerged in bold relief: wherever the theosophic spirit and attitude had been maintained the work had prospered, wherever they had been abandoned the result had proved sterile and dead. This is the one great lesson which has been repeated with added clearness in each year of the Society's existence. Yet endlessly repeated and simple as it is, it is by no means easy to adhere to in practice. It is not that we have not understood the truth and value of the theosophic attitude, but that we have not as yet fully established our mental processes upon it, nor acquired the self control and poise which are necessary for its preservation.

It is easy to give intellectual assent to the fairly obvious fact that every honest view or opinion must have its origin in some aspect of truth, and to believe that all aspects of truth are of vital significance and necessary to the whole of which they are a part. It requires, too, but a very elementary knowledge of human nature and the psychology of apperception to realize that we can only impart new truths as we are able to connect them with the truths already in our hearers' minds. And from these two self evident premises common sense, even unaided by experience, must draw the inevitable conclusion that, whether we would learn from others or seek to help them, the first necessity is to understand the truth or aspect of the truth which is theirs, and follow it back as far as we are able to the central source of reality from which it streams. It is clearly no difficult matter to perceive this and with it the corollary that in our dealings with others it is the truth which they possess rather than their errors which we should seek out and dwell upon. To tell a man that he is wrong never yet altered his opinion unless his error was contrasted with his truth. It is never our truth but his own which converts him, and the measure of our persuasion is the measure of our understanding and appeal to the verities to which he holds.

All this is clearly enough known to each and all of us; yet we are still curiously prone to let it slip into the background of consciousness precisely when we have the greatest need to base our words and acts upon it. In the stress of general discussion we still too often play the partisan; though, if we were asked, we would say unhesitatingly that that which is partisan cannot be theosophic. In the championship of our personal opinions we are led to forget our deeper obligation of faithfulness to the theosophic ideal of the unity of truth. And so again and again we lose our hold upon the theosophic spirit and method, which alone can make our work live in the world, and undo in an evening of forgetfulness what we have slowly builded through months or years of effort.

Such a case came before the recent Convention, brought up by a Branch President as one of those points of failure whose lesson would be profitable to all. It is a strong branch; one which, particularly in the early days when the Society was the object of no small ridicule and attack, had done valiant service in spreading a knowledge of the great Eastern religions and of Madame Blavatsky's teaching of the fundamental unity and common source of all religious faiths. Perhaps because habituated to opposition and misrepresentation this branch found it difficult to orient itself in the changed conditions it had itself aided in establishing. It had had to contend so long with a narrow sectarian dogmatism in the representatives of the different Christian denominations in its locality that it had grown to take such opposition for granted and to assume its presence even after it had in fact been dissolved in the more liberal and genuinely religious spirit of the present day. Like all branches, its meetings are open to the public and its invitations to attend them had been widespread. Yet it was taken off its guard when these invitations were accepted by its erstwhile opponents, who were made to listen, not to a theosophic discussion in the spirit of unity, but to an attack upon Christian dogma, the opportunity "to get even" being too sudden and pressing a temptation to be resisted by certain members. The result was inevitable. The visitors left at the end of the evening determined never to repeat such an unpleasant experiment and convinced "from personal experience" that the Society's preaching of liberality and unity was sheer pretence. In that one failure to preserve the theosophic spirit and attitude the branch belied the essential principles of its existence and nullified the effect of long years of patient labor.

Yet it is safe to say that in another mood or less suddenly tempted the very members guilty of this breach of courtesy would have ably and loyally championed the spiritual interpretation of the dogmas they had attacked. Indeed no other course would be open to them in consonance with the personal beliefs which they had professed even while stultifying. It may be well to make this point quite clear and repeat here in substance something of what was said on the Convention floor.

It is a truism, endlessly emphasized and repeated, that within the Theosophical Society all the great world religions stand on an equal footing. Each is the object of reverent inquiry and research, as descriptive statements of the experimental science of the soul's life and growth. No religious system is excluded, none can claim special ownership or dominion. Yet there is one which, though on official parity with all the rest, is peculiarly associated with the name theosophy and with the Theosophical Society. And the reason for this is that it can find no home where all are not admitted, for it is the attempt to formulate

their synthesis and point their central unity. This is the system which Madame Blavatsky brought us in fragmentary form as a reinterpretation of ancient wisdom, a restatement of the knowledge of the soul's pathway possessed by those masters of life who had consciously travelled it and at whose bidding she wrote and worked.

Those of us who believe in the great Lodge of Masters, whether our belief rest on personal knowledge or intellectual conviction, must recognize that from this immortal brotherhood came the founders of all the world religions as well as the initial impulse for the formation of the Theosophical Society. We cannot, therefore, take this view without perceiving that "the faiths are all brothers, all born of the same mystery," all rooted in the same changeless science of the soul. And we cannot be true to the light that has been given us unless we recognize its presence and its guidance in the great systems that for centuries have been the open channels for the world's aspiration and religious life. As the Masters have not deserted the Society they founded so are they working ceaselessly within the great religions they established in the past, and we cannot seek to become their fellow servitors and disciples without assuming the obligation of loyalty to their aims and a faithful seconding of their work.

Theosophy and Christianity, therefore, so far from being opposing or separate systems, are indissolubly united in their common source, their common truth, and their common leadership. The symbols in which their teachings are couched differ, as do our mental images of to-day from those which our ancestors used a thousand years ago. But it is the part of the Theosophist to see within the symbol to the truth which it depicts, and to be able of his own knowledge to testify to its reality and its worth. There is no Christian or Buddhist symbol which is not equally and of necessity a theosophic symbol. There is no article of the Christian faith of which the Theosophist cannot say: "Yes, I too believe, and in this tenet there is more truth and deeper meaning than you yet see." Even in the overgrowths and distortions of age-long misunderstanding we can find and uncover the spark of truth which they conceal.

This is the obligation of the Theosophist to the great religious faiths; and, in this time and country, it is peculiarly our obligation to Christianity. For us many veils have been lifted, but the vision we have been vouchsafed must be used for all who aspire to the life of the soul. They must be aided to see even as we have seen, the constant outpouring of their Master's help and love, and the presence of that great order of disciples, servants of the living Christ, whose ceaseless labors have never failed the Christian Church.

It is true that the world has grown in these nineteen centuries since the birth of Jesus. The Hebraic legalism which first obscured his message and the scholastic philosophy which formulated and hardened it, are alike in dissonance with our modern thought. There are many, therefore, who believe that their growth has taken them away from the ancient systems, and that Christianity can no longer give them the spiritual sustenance they need. To such, perhaps more than to all others, Theosophists can render deep and lasting service. For within the old interpretation they have outgrown, we can show a deeper, richer significance; and through the pathway of their own faith, all but lost to them, we can lead them back to the truths of the Spirit for which they have hungered.

Such is our opportunity and obligation. But to fulfill it we have need for more than knowledge of theosophy and Christian teaching. An intuitive sympathy and understanding which do not fail, a self control which is never off its guard, and a poise which is not shaken, must be made permanently our own. It is not an easy task. The service in which the Theosophist is enlisted commands all the power of mind and heart and soul. But its rewards are great, and in the Masters' service and by their help we can do what alone we could not hope to accomplish. We shall fail many times even as the branch reporting at Convention failed at a crucial test. But the ideal is clear before us and in its light we turn hopefully to the years ahead.

H. B. M.

"The Will of the Master is invincible: and is it not thy will? *Thou art invincible if thou so willest it."*

BOOK OF ITEMS.

FRAGMENTS

LIFE calls us more and more to greater depths of self-surrender. At each step it seems that we have given our all, but as we pass on we realize how imperfectly we have done it; and the fuller sacrifice must be made. At first this pictures itself to us as a dreary waste of effort to which we are impelled we hardly know how, but which holds and constrains us in the end in spite of our repeated evasions and long continued endeavours to escape. So the first surrender is more often made half sullenly, without love or enthusiasm, and in the deadness following so inadequate a performance we find justification of our worst fears. But the Compassion of the Divine Law accepts with calm patience whatever poor offering we make, and awaits in immortal sureness the day when a better comprehension will reap a finer harvest. For Life, the great Teacher, graves deep her lessons in the events and circumstances of each existence, and in time, a fuller knowledge is borne in upon us by accumulated pressure, which no denials, nor frenzy of rebellion may remove; and so a further step, and with each step more light, more comprehension.

As these processes are repeated,—so often repeated! through long periods of time, maybe, the point is reached when somewhat of the meaning of it all begins to dawn upon us, and with that dawning is found the first spring of love and moving outward of the heart.

It is as if a man had wearily climbed until he had reached some high plateau and there, in the sweep of wide vistas, in invigorating air, and the rolling clouds of the blue heavens above him, he first glimpsed somewhat of the genuine zest and abundance of life, and wondered why he had lingered so long in the narrow and pestilential valleys beneath him.

So he saith: No longer shall I be made to do this thing, but of myself shall I do it. And for the first time he lives, having taken life into his own hands. But these periods of consideration may not last long. Life knows only too well that we would content ourselves with dreams and visions, barren of fruit,—and so again the spur of circumstance mercifully constrains us, and we climb and labour again. Each attainment brings wider vision, greater distances spread out before us; we breathe finer, purer air; more perfect proportions and nobler views are ours, and withal the trained eye, the wary step, the taughtened muscle of the experienced mountaineer. We journey from here then with a species of exultation. Circumstance is not needed to spur us, since our own desire supplies magnificent incentive, and the ardour of our love, concentrated on one object, burns with steadfast flame.

One day, in a flash of insight, it becomes clear to us that the steep paths we have toiled upon were no mountains of difficulty, nor barriers or tests of fate, but the conquest and surrender of our own natures which verily proved ladders by which we might climb into heaven when once we attempted to scale. And with that realization comes a sense of how poor our work has been; and a great longing to make it better; and from this humility a new love is born no less fervent, but with an added tenderness; and with that tenderness a peace, for it too is self-surrender.

When the eyes no longer are blinded by their tears; when the ears no longer are deafened by the din of material life, then the soul, resting within, may see and hear.

When the voice has learnt the language of heaven, then the soul may commune with other souls.

When the heart is emptied of self, and the personal life has been washed away in the tide of complete renunciation, then the soul, no longer a prisoner, may dwell among men.

Thus I venture to paraphrase these beautiful portions of *Light on the Path* that their connection with what I have written may be clear.

CAVÉ.

THEOSOPHY AND CONVERSION

THEOSOPHISTS cannot fail to be interested in the varieties of religious experience. The book of that title, by Professor William James, has been read by most of us, and will rank for years as one of the best introductions to the study of Theosophy. It is incomplete, because it draws only upon the experience of those who have been influenced by Christianity; but that deficiency is inevitable at present, partly for lack of statistics. Whatever the cause—and interest in such things, which means demand, will remove it—the fact remains that while religions have been compared historically and philosophically by many writers for many years past, not a single book has been written, so far as we are aware, which, in a spirit of fair inquiry, undertakes to compare their psychological effect. Even within the different departments of Christendom, Professor James was a pioneer. The field of his predecessors had been narrower and their reports had not been human documents. We hope for the day when someone, gifted with the sympathy of Professor James, will draw upon Buddhism, Hinduism, Mohammedanism, and upon other religions, for the experience, past and present, which will provide the basis for a universal comparison.

That that day is approaching rapidly cannot be doubted by anyone who is alive to the progress being made, in a theosophic sense, by even the most orthodox section of the churches. We find, for instance, the Editorial Secretary of the Society for the Propagation of the Gospel, Canon Robinson of Ripon, in a recent work on *The Interpretation of the Character of Christ to Non-Christian Races: An Apology for Christian Missions* (Longmans & Co., London), speaking of "the increasing recognition of the measure of truth which is common to Christianity and to all other great religions of the world"; and of missionaries themselves as "coming more and more to understand that the Church of Christ is not an enclosure within which alone truth is to be found, and beyond the limits of which there is nothing but falsehood and error, but that it is rather a focus and centre of attraction toward which, drawn by its centripetal force, all that is good and true and helpful in other religions must sooner or later tend." For Christ Himself, for the living Master, an attitude such as that, after all these centuries of intolerance, must be a source of infinite joy. It is proof that His cause is triumphing, and that those who in sincerity have sought to serve Him, but who, too often, have stood in His way, are being saved at last by their good intention. Prejudice and intellectual arrogance are barriers very difficult to overcome. To have broken them by force—and that could

have been done—would have shattered the narrow foundation upon which Christianity, exoterically, has stood. It was best to leave the superstructure alone, and, little by little, to broaden and deepen the foundation which the minds and passions of men had fashioned. It has been the work of what must have seemed like ages; and it is not finished yet. But marvellous progress has been made, and while, doubtless, the success achieved has been due primarily to the unceasing labour of Christ and of those who are consciously His companions and disciples, we can afford now to recognize the devotion of those who, although ignorant and bigoted, have in any case served Him with their undying love. Such love leads at last to wisdom; and it is that love which, by slow degrees, is transforming those who have it—and there are missionaries among them—into a nearer likeness to Him; and which, therefore, is giving them more of the understanding and sympathy and splendour of vision which are as the breath of His life. Stated differently, it is the love with which He has been served, even by the ignorant and bigoted, which has supplied Him with much of the material for the slow but steady broadening of Christian foundations.

That that work is not yet completed is the reason why the science of comparative religious psychology is studied to-day by Theosophists only—not, of course, confining that term to members of the Theosophical Society. Another ten years, perhaps, will give us a book, similar to that by Professor James, but including the experiences of "Jews, Turks, infidels, and heretics."

Meanwhile, however, it is well to be thankful for what we have, and for what we are receiving, a recent noteworthy addition being a treatise by Harold Begbie, published in London under the title *Broken Earthen-Ware,* and in this country (Fleming H. Revell Co.) as *Twice-Born Men: A Clinic in Regeneration* (*A Footnote in Narrative to Professor William James's "The Varieties of Religious Experience"*). Mr. Begbie writes as an open-minded recorder of facts. He does not attempt to persuade; and he does not argue, except to point out that the phenomena he describes are in no sense paralleled by the phenomena of hypnotism. He tells us of religious conversions, by which, in the words of Professor James, a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities. He gives the intimate personal history of numbers of such cases, which came under his own observation, and declares that conversion is the only means by which a radically bad person can be changed into a radically good person.

Hypnotism cannot do this. Hypnotism, after many weeks of operation, can cure some men of one or another vice. It can cure some men of drunkenness; but in that case, so far as our own observation serves us, the insobriety of conduct becomes accentuated in some insobriety

of the mind. In the same way, some physical impediment, removed by hypnotism, is driven, not out, but in, and becomes active as a corresponding peculiarity of the patient's mental processes. The sufferer himself is not aware of this; neither, presumably, is the hypnotist; but an unbiased observer is.

Hypnotism, therefore, involves serious penalties, and is very limited in its scope. Its most ardent champion would not claim for it that, in the twinkling of an eye, it can so alter the character of a man that he not only then and there stands free from tyrannical passions, but is filled with a great enthusiasm for righteousness, and feels "as if he had fed on honey-dew and drunk the milk of Paradise." Only conversion can do that. And if anyone doubts that conversion can do it, let him read Mr. Begbie's record of *Twice-Born Men.* From among the cases he chronicles, two examples will suffice. They are typical.

The first is the case of the man who described himself, later, as the "Tight Handful." The father of this man was a soldier, who had served at Balaclava, and who was steady, sober, and self-respecting. After leaving the army, he became Police Inspector at Charing Cross Station in London. The man's mother was a hard-working woman, as steady and sober as her husband, devoted to her children, and their sole support after the father's death. This child of hers, the Handful, joined the army as a drummer-boy at the age of fourteen. At fifteen he went to Ireland; at sixteen he was in India. By this time he was swearing, smoking, drinking, and fighting—"like a man." But he had qualities. He was smarter and quicker than the average; stronger, better set-up, able to carry more liquor without detection; a first-class shot. He enjoyed a quarrel, and studied the Queen's Regulations in order to pick one. He became "a barrack-room lawyer." He made sure of his ground, and then, as he said, "raised hell."

While in India, he fell in with a corps of the Salvation Army. He became conscious of a call. He used to go down to the services and prayer-meetings, always in a state of liquor, sometimes very drunk, and "chuck out" those of the worshippers who failed to reach the standard of that which he deemed a seemly religious propriety. In barrack-room and canteen, he defended the Army, pot in hand, with a crackle of oaths. Religion provided him with a new excuse for argument and quarrel. It did not affect his conduct in the least.

He was made a corporal, and when he left India was well on his way to become lance-sergeant. He was a useful soldier, but it was truly said of him that he had got "the devil of a temper." After his return to England, this temper, and the drinking which accompanied it, obtained an increasingly strong hold over him. He fought with the police and was reduced to the ranks. Nothing mattered to him now. He had thrown away his chances. Twice he came near to murder. Finally he left the service. His colonel appealed to him, argued with

him, to stay on and earn a pension. He not only resisted these appeals, but brought a charge against the regiment concerning his kit. The colonel drew his own check for six pounds, and gave it to the ex-soldier, with apologies. In spite of this, the Handful left his regiment in a blaze of indignation.

He became a door-keeper at a public-house (a saloon). In a single month he had made five appearances before his master for being drunk on duty. Then he was dismissed. Next, he married. His wife was a little, pale, soft-voiced, delicate girl. Her meekness became the trial of his life. His temper grew worse. He was dismissed from position after position. More and more his poor little wife "got on his nerves." When the mood seized him, he would pull her out of bed, and drive her, and the child which had been born to them, into the cellar or out into the streets. His wife never complained of his drunkenness or of his idleness; never replied to his taunts; never reproached him with the suffering which he brought upon her and their child. She drove him almost insane with rage. But he never once laid hands upon her. His method was to threaten, again and again, with eyes full of hate, to murder her. Next to his wife, their child exasperated him more than any other thing. He simply longed to kill it. He cursed it; he set his teeth, and stood over it with hands trembling with a passion of desire to throttle it.

This state of things lasted for three years. The man's wife was a Christian. All through those three years of horror, she continued to pray for the reformation of her husband. But there were times when the burden was too great for her. Twice she attempted to commit suicide.

Her husband realized at last that he would infallibly kill the woman. He became afraid of himself. One night, after a worse disturbance than usual at home, he went out into the streets and passed a hall of the Salvation Army. The sudden impulse to enter took possession of him. After listening to the service and to an appeal to those present to repent and confess their sins, the Handful went forward and kneeled at the penitent form. He was asked if he felt that he had been saved. His reply was, "I am the same as I came in." He went home and drove his wife into the coal-cellar. He was worse than ever after this effort to be saved.

Once again he turned for help to the Salvation Army; again he did the difficult thing of going publicly to the penitent form, and once again he experienced no relief.

He was conscious, in the words of Professor James, of being wrong, inferior, and unhappy. He wished to become right, superior, and happy. Conversion having failed, he tried more beer. Drink helped him to resolve that what he needed was adventure. He decided to drive his wife and child out of the house forever; to sell his furni-

ture; to leave London, and to become a wanderer for his own pleasure. So he drove his wife and child away. When they were gone, he found that she had left for him, on the mantelpiece, most of the money for the rent. Such meekness was infuriating, but it made him think; it made him again wish that he could be converted.

At this time he was working as a guard on the Twopenny Tube, the Subway of London. On his first journey that day he heard a voice. "He tells you quite calmly, and with a conviction nothing can shake, that as distinctly as ever he heard sound in his life, he heard that morning a voice, which said to him: 'It is your fault and not God's, that you can not be saved; you *won't trust.*'"

As Mr. Begbie says, "it really does not signify whether we call it a struggle between two worlds or between the higher and the lower natures, whether it is the immense conflict of a Hamlet or the effort of a clerk to be more industrious and honest at his duties"—the experience is essentially the same; the effort to surrender one's own will to a better will, the necessity of losing one's life in order to save it, of yielding to some greater love and deeper wisdom. Dimly, vaguely, this man knew that he had to surrender himself to Christ. He surrendered.

Directly he had surrendered, following the hearing of the voice, he became aware of an extraordinary peace. The effect was instantaneous. It was as if a typhoon had dropped suddenly to the stillness of a lake. And in this peace he heard, not another voice, not some one from outside, or the voice of his own soul, speaking to his personal consciousness, but the echo in his mind of words which he had heard long ago without understanding them—"he that cometh unto Me I will in no wise cast out."

These words repeated themselves incessantly, so that while the train roared through the darkness, he was aware of nothing else. They filled him with an indescribable joy. He knew that he was saved.

The effect of this experience was noticed at once by others. At the end of that trip, or in less than ten minutes, he found himself the center of a group of his mates asking him what had happened: his appearance was so changed. The over-mastering passion for drink which had ruled him like a tyrant, the rage and resentment which had made him a demon, and the hatred of life which had corroded him—vanished, and passed out of his life as if they had never been there.

In a few days this man had found his wife, and had told her his story. They agreed to begin life again. They joined the Salvation Army. That, says Mr. Begbie, was six years ago. During those six years this man has worked enthusiastically for the Army without pay of any kind. He is sober, industrious, and self-controlled. His happiness is infectious. He loves his home, and confesses, with a smile, that he has learned even to put up with a baby!

Could legislation of any conceivable kind have saved this man from

his temper, or have transformed his home from a place of torment to a place of peace? Science would have condemned him as hopeless and incurable. Religion is the only power that could effect so miraculous a change—the religion, not of habit, but of conscious communion with the divine.

The case of the Handful is not by any means the most remarkable which Mr. Begbie records. The man had lost control over himself to the point which verges on insanity. But he was not vile. Another man, Burrup by name, "The Lowest of the Low," was unspeakably vile. Of the twelve years preceding this man's conversion, he had passed nine in prison. The remaining three years he had spent in the most degraded license—infamous, friendless, despised by thieves and murderers. He began to wonder if he could be decent. He knew a man called the Puncher, at one time a prize-fighter, who, from having been a notorious crook, had become a Salvationist. "I had watched the Puncher's life," Burrup said afterwards; "I had seen it running clean and straight; and I resolved all of a sudden that if God could do such a miracle as that, I would have a cut at it too." As Mr. Begbie says, the desire was the miracle. It was a movement of the soul. Whatever the cause of his awakening, he desired to be better. And he did not sit still; he acted. He went straight to a hall of the Salvation Army, and, after the prayers and hymns, marched to the platform, knelt down at the penitent form, and asked God for mercy.

That same instant, the past dropped from him like a ragged garment. He was conscious of a great cleansing. Dumb and breathless, he knelt with his face in his hands, aware only of the radiance, the peace, and the joy. He did not think "I am forgiven," or "I am saved"; he only knew vividly, and yet in a state of dream, that he was at last perfectly happy. And when he came out of his dream, what he said was: "I have been given a second chance."

It is long since he was converted, and to-day, we are told Burrup's home is one of the brightest and happiest in London. Like the Handful, he gives time and money and work to the Army, earning his own living in outside employment.

Are such cases peculiar to Christianity? They are not. People born in other parts of the world are converted from lives as bad as those we have described, to active devotion and self-sacrifice, as Buddhists, Hindus or Mohammedans. A history of the Theosophical Society would contain many instances of conversion. The writer knows of one case in which a young man, of some education, was converted from what he has described as an utterly selfish, aimless and futile existence, unintelligently irreligious, to a life of hard work for the Society, simply as the result of seeing the word Theosophy placarded on a wall. He had never heard of Theosophy before; knew nothing about it: but as he gazed at that placard, he knew that he had met

his fate, that this thing was his—was himself. He continued his walk only to telegraph for books, and then returned home to surrender some pleasure he had intended to give himself, feeling (and this was the real proof of his conversion) that it would not now be right for him to inconvenience his family as his hour-dead selfishness had sanctioned.

Conversion, then, is a world-wide phenomenon. What is its explanation? Mr. Begbie, in despair, uses the word "miracle." But perhaps his use of it would be like our own—as expressing the action of some spiritual and divine power, greater than all the powers of the material world. The soul is the real man, and the soul, in this life, reaps what it has sown in an immemorial past. We bring with us our qualities and the defects of those qualities, all of our own making. Life is a school—a school for souls. Up to a certain point in our career, we may exhibit a residue of vileness, or, to use other terms, we may be working our way through a layer of accumulated inertia or vice: some lesson to be learned; some defect to be overcome. But "never judge human nature on its lowest level." Granted that a man really is human, and that his soul has not wholly left him, there is always a chance that it will struggle through and conquer. The prayers of others, being spiritual potencies, will be of enormous help. But they will be ineffective, at least in that especial direction, unless the soul itself, from within, has succeeded in reaching the heart of the man, if only for an instant. To break through the shell of the personality; to enter and to turn the heart: that is the purpose of the soul. When the pent-up evil has expended itself, and on the supposition that the entire nature has not become tainted and corrupt, it needs but a touch from without to precipitate the new birth, the birth from above.

And let us remember in this connection that vice is merely the outcome of misdirected energy. Drunkenness is an effort to escape from the monotony of the habitual consciousness. There is more chance for the vicious man than for those who are lukewarm and neither cold nor hot. There is more chance for the drunkard than for those who lack even the sense to be weary of their own limitations. Energy misdirected can be redirected. But where there is no energy there is nothing to affect. Some men, as the result of past achievements, are born both good and powerful. But it is not surprising that many of the most active workers in religion (St. Augustine among them) have been those whose conversion has been unexpected and astonishing.

Many years ago, at Adyar, it is said that one of the teachers of wisdom was asked who, among the students of that period, was the most advanced spiritually. The Brother surprised his questioners by naming a man who was a drunkard, saying that when he had overcome that one bad habit, he would forge ahead of them all.

It would be a mistake however, to regard conversion as implying always a revulsion from some extreme of evil. This is very clearly

shown by Mr. Henry W. Clark in his recent work on *Laws of the Inner Kingdom* (Fleming H. Revell Co.)—a work of profound insight and significance. In language strictly orthodox, but in a spirit purely theosophical, Mr. Clark discusses such questions as "Partial Discipleship," "The Transformation of Experience," "Three Kinds of Discipleship," "The Christ in the Christian," and also "Paul's Conception of Conversion" bringing out under this last head, that when St. Paul told his readers to present themselves unto God "as alive from the dead," he was urging upon all who wish to be religious the need for a very definite and positive abandonment of themselves. No one can afford to put on religion as a man puts on his overcoat. "Men will scarcely take our religion seriously so long as we do not take it very seriously ourselves." A real experience there must be, and *something* must be gone through, before we are entitled to label ourselves with the Christian or with any other religious name. Further, as Mr. Clark says, a man is always, however outward appearances may disguise the fact, getting either better or worse, not necessarily in the things he *does,* but in the thing he *is*. . . . Even the young whose lives have been morally sheltered, round whom an atmosphere of spirituality may have been wrapped from their earliest days, must pass over from a spiritual indefiniteness and indeterminateness to a positive spiritual culture. . . . It is not merely a matter of emphasizing something which we slurred over too negligently before. It is a definite acceptance of a definite ideal, and a definite bending of the whole nature to its quest.

At that point, Mr. Clark makes a statement which, until thoroughly understood, will suggest one of the most repellent features of materialistic religion—dependence upon a Deity entirely separate from ourselves, upon an extra-cosmic and anthropomorphic God. A mystic, whether Christian or other, revolts against that conception. He *knows* that instead of being by nature wholly vile, he is by nature essentially united with all that is divine in the universe and beyond it.

Mr. Clark says that we must pass from spiritual indeterminateness to a positive spiritual culture, but that the change is not a matter of self-improvement; it is a matter of surrender (reminding us of the Handful's "You won't trust").

> "What you have now to do is not to work upon yourself, with all kinds of moral processes and all kinds of moral machinery, in an attempt to create the new life, the new self, which you have found that you need. What you have to do is to put your nature, emptied of all effort except the effort to submit, into the grip of God's, so that you may get a new will derived from God's will, new impulses born out of the impulses that dominate God Himself, a veritable new soul, so to say, that is the offspring of the very spirit of God."

But then, within a page or two, he explains—at least for those

who have ears with which to hear: and if some are without ears, it is not his fault.

"The secret consists not simply in letting what is in us grow, but in *an identification of ourselves with God.* The divine within us needs to be enfolded by the divine without us in order to be matured. Once again we have to present ourselves to God. In Him we must be lost, if the true self in us is ever to be found."

It is the mystical theology of the *Gita;* the practical mysticism of all the saints. "By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in Me. . . . I am the Self which is seated in the hearts of all beings. . . . I established this whole universe with a single portion of Myself, and remain separate." And Krishna is echoed by St. Catherine of Siena. Those who truly love Him (as Logos), she was told, "are another Myself, inasmuch as they have lost and denied their own will, and are clothed with Mine, are united to Mine, are conformed to Mine." Jacob Boehme too (in *The Super-Sensual Life*): "When thou art quiet or silent, then thou art *That* which God was before nature and creature, and whereof He made thy nature and creature; then thou hearest and seest with *That* wherewith God saw and heard in thee before thy own willing, seeing, and hearing began."

There is identity; the separateness is merely an illusion—but an illusion so real that the purpose of evolution itself may be described as an effort to overcome it. Of ourselves we can do nothing; of ourselves we are incapable of virtue, incapable of conquest, incapable of love. For the Theosophist as for the Christian that is the first lesson. It is the lesson of humility. And it is a lesson not easily learned. We cling with pathetic vanity to our intelligence, to our "strong will"—or to our modesty; and to the belief that our personalities, in spite of manifest defects, are in some way sufficient, if not superior. All of that must go. "Self-preoccupation, self-broodings, self-interest, self-love"—all must go. The Self must conquer the self. The self must surrender to the Self. We must learn to live in the Eternal. "Not till the whole personality of the man is dissolved and melted . . . not until the whole nature has yielded and become subject unto its Higher Self can the bloom open. . . . Look for the Warrior, and let him fight in thee. Take his orders for battle, and obey them. Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself."

Describe it as you choose there must be surrender of the personal will, to someone or to something which, at first and for many a long day, will seem to be separate from ourselves. Alexander MacLaren

did not speak the language of *Light on the Path,* yet, to this extent, he taught the same doctrine:

"The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not 'trouble,' but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things."

Yet, though we speak of surrender, just as we speak of self-sacrifice, the disciple knows nothing of either. For him the voice of the Master is the voice of the Higher Self, because he knows them to be the same. And he thinks no more of surrender. Ambition, the desire of comfort, the desire for sensation, the hunger for growth—one and all are forgotten. His sole desire in life, the passion of his heart, is to forestall his Master's wishes; to give that Master more and ever greater power over and in and through himself. . . . Can one of us say that we do not need to be converted? Years ago—or yesterday—we may have known some turning of the heart which brought us insight and a new and wonderful peace. But should we rest content with that? Should conversion be regarded as final? "Every ultimate fact is but the first of a new series." Conversion should lead to Initiation; and of Initiations there are many. Wherever we stand, there are greater heights of service to be conquered. Theosophy sets no boundary to human attainment. It says, as Christ said, and still says to His disciples,—Be ye perfect, even as your Father which is in heaven is perfect. And Theosophists believe that it is our duty, no matter how blunderingly, to try, ever to keep trying; and that, with Eternity before us, if we begin now there should be time for success. T.

"Every moment brings the power to live it:
Every duty brings the power to do it:
Every ideal brings the power to manifest it."

BOOK OF ITEMS.

THE THREE DESIRES*

THE first three of the numbered rules of *Light on the Path* must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stands next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upwards, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise—to be pre-eminent in some special manner, in some department of art, science, or thought, is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always—a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

> "Cromwell, I charge thee, fling away ambition;
> By that sin fell the angels."

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that any great author could really be anonymous, and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid

* Reprinted from *Lucifer*, Vol. I, page 476.

figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless manner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work forever when once it had gone to the world; it would never be his. A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this to mean that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it, and linger over the memory, like the gluttonous child, or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes, because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire. So with regard to what occultists call "progress"—the advance from stage to stage of knowledge. In a school of any sort in the external world emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realising progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he should be the one to advance in the next moment, may lay aside all hope of it. Neither should he be conscious of preferring progress for another or of any kind of a vicarious sacrifice. Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists, and form is regarded as having a value of its own. The shape of a man is as much an eidolon as though no spark of divinity inhabited it; at any moment that spark may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind

clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth. Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and reclothes it again when there is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sun-lit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an invisible and indestructible whole, he knows also that the whole of which he is part stands above Nature. The starry sky is a terrible sight to a man who is just selfless enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as a part of the human spirit, and nothing can crush him by its greatness. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, nor even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for a neophyte to practise discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a condition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfill this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the surrender from him of choice or desire. Dwelling with wife or child, under the shelter of a family roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast. The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be

found in the Gospels and in the Bhagavad Gita. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is forever destroyed. The ceaseless assertions and reassertions of the personal self must be left behind forever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. He cannot; he is still a man. Nature must bring forth flowers while she is still Nature, and the human spirit would lose its hold on this form of existence altogether did it not continue to desire. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The man whose intellectual life dominates his animal life, changes his position; but he is still in the dominion of desire. The disciple who believes it possible to become selfless in a single effort, will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and topmost rung of the ladder, at the very entrance of Divine or Mahatmic life, that it is possible to hold fast to that which has neither substance nor existence.

The first part of *Light on the Path* is like a chord in music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desire before you have thrust out the old ones; otherwise in the storm you will be lost. Man while he is man has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Learn as the acrobat learns, slowly and with care, to become more independent. Before you attempt to cast out the devil of ambition—the desire of something, however fine and elevated, outside of yourself—seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable or in other language to that which

you know you can only reach in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you in your own temporary personal self to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have once been realised, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of *Light on the Path,* is like the shirt of the happy man in the old story. The king was to be cured of all his ills by sleeping in this shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. So with the divine warrior. None can take his armour and use it, for he has none. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of *Light on the Path,* is one which takes off that shell, or armour, and casts it aside forever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflicters and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

"It adds immeasurably to life's seriousness to remember that we are responsible for every touch we give to any life that falls in the slightest way under our influence."

J. R. Miller.

THEOSOPHY AND SECULAR LITERATURE

II

Walt Whitman*

IN Sidney Lanier's journal there is this entry to the account of his great contemporary:

"Whitman is poetry's butcher. Huge raw collops slashed from the rump of poetry, and never mind the gristle—is what Whitman feeds our souls with. As near as I can make it out, Whitman's argument seems to be, that, because a prairie is wide, therefore debauchery is admirable, and because the Mississippi is long, therefore every American is God."

Only a poet can understand a poet, and when a man so genuinely poetic as Lanier failed utterly to appreciate the depth and breadth of Whitman's spirituality, it is not surprising that prosaic minds should hold opinions even more grotesque. Popularly, Whitman is thought of as an apostle of disorder, rebellious for rebellion's sake; he is said to teach anarchy, free-love, everything destructive to civilisation and morality; and his loose verse, so divergent from the verse norm, is called the fit expression of a lawless, barbaric, indecent nature. It is maintained further that his optimism has no philosophic root, but is the bawl of vulgar, self-complacent Americanism—the vociferation of a crude world absorbed in materialism.

Whitman is so far from being the product or the prophet of new world complacency that no foreign denouncer of American aims and practices is more scathing than he. In *Democratic Vistas*† he writes thus of American conditions:

"For my part, I would alarm and caution even the political and business reader, and to the utmost extent, against the prevailing delusion that the establishment of free political institutions, and plentiful intellectual smartness, with general good order, physical plenty, industry (desirable and precious advantages as they all are) do, of themselves, determine and yield to our experiment of democracy the fruitage of success. With such advantages at present fully, or almost fully, possessed —the Union just issued, victorious, from the struggle with the only foes it need ever fear (namely, those within itself, the interior ones) and with unprecedented materialistic advancement—society, in these States,

* The writer is glad to acknowledge indebtedness to *The Creed of Buddha.*

† 1871.

is cankered, crude, superstitious, and rotten. Political, or law-made society is, and private, or voluntary society, is also. In any vigor, the element of the moral conscience, the most important, the vertebra to State or man, seems to me either entirely lacking, or seriously enfeebled or ungrown.

"I say we had best look our times and lands searchingly in the face, like a physician diagnosing some deep disease. Never was there, perhaps, more hollowness at heart than at present, and here in the United States. Genuine belief seems to have left us. The underlying principles of the States are not honestly believed in (for all this hectic glow, and these melodramatic screamings) nor is humanity itself believed in. What penetrating eye does not everywhere see through the mask? The spectacle is appalling. We live in an atmosphere of hypocrisy throughout. The men believe not in the women, nor the women in the men. A scornful superciliousness rules in literature. The aim of all the *litterateurs* is to find something to make fun of. A lot of churches, sects, the most dismal phantasms I know, usurp the name of religion. Conversation is a mass of badinage. From deceit in the spirit, the mother of all false deeds, the offspring is already incalculable.

"An acute and candid person, in the revenue department in Washington, who is led by the course of his employment regularly to visit the cities, north, south, and west, to investigate frauds, has talked much with me about his discoveries. The depravity of the business classes of our country is not less than has been supposed, but infinitely greater. The official services of America, national, state, and municipal, in all their branches and departments, except the judiciary, are saturated in corruption, bribery, falsehood, mal-administration; and the judiciary is tainted. The great cities reek with respectable as much as non-respectable robbery and scoundrelism. In fashionable life, flippancy, tepid amours, weak infidelism, small aims, or no aims at all, only to kill time. In business (this all-devouring, modern word, business) the one sole object is, by any means, pecuniary gain. The magician's serpent in the fable ate up all the other serpents; and money-making is our magician's serpent, remaining today sole master of the field. The best class we show is but a mob of fashionably dressed speculators and vulgarians. True, indeed, behind this fantastic farce, enacted on the visible stage of society, solid things and stupendous labors are to be discovered, existing crudely and going on in the background, to advance and tell themselves in time. Yet the truths are none the less terrible.

"I say that our New World democracy, however great a success in uplifting the masses out of their sloughs, in materialistic development, products, and in a certain highly-deceptive superficial, popular intellectuality, is, so far, an almost complete failure in its social aspects, and in really grand religious, moral, literary, and esthetic results. In vain do we march with unprecedented strides to empire so colossal, outvying the antique, beyond Alexander's, beyond the proudest sway of Rome. In vain have we annexed Texas, California, Alaska, and reach north for Canada and south for Cuba. It is as if we were somehow being endowed with a vast and more and more thoroughly appointed body, and then left with little or no soul. . . .

"Shutting our eyes to the glow and grandeur of the general superficial effect, coming down to what is of the only real importance, Personalities, and examining minutely, we question, we ask, Are there,

indeed, *men* here worthy the name? Are there athletes? Are there perfect women, to match the generous material luxuriance? Is there a pervading atmosphere of beautiful manners? Are there crops of fine youths, and majestic old persons? Are there arts worthy freedom and a rich people? Is there a great moral and religious civilisation—the only justification of a great material one? Confess that to severe eyes, using the moral microscope upon humanity, a sort of dry and flat Sahara appears, these cities, crowded with petty grotesques, malformations, phantoms, playing meaningless antics. Confess that everywhere, in shop, street, church, theatre, bar-room, official chair, are pervading flippancy and vulgarity, low cunning, infidelity . . . with a range of manners or rather lack of manners (considering the advantages enjoyed) probably the meanest to be seen in the world."

To suggest a cure for these unwholesome conditions is Whitman's task. His method of procedure is indirect. To improve national institutions he holds himself absolutely aloof from those institutions. He has no ingenious scheme of paper government to substitute for existing forms. He is propagandist of no eugenic or suffrage party. He concerns himself not at all to overthrow the powers that be. He does not fret at injustice and the oppression of the downtrodden. For Whitman is not a politician but a poet. Political and religious institutions are not to him things imposed upon man from without by tyrannical power; they are entirely man made, and reflect perfectly man's condition. What distinguishes the poet from the politician is the faculty of seeing below the surface into the heart of man as the motive power of things; the politician thinks institutions are endowed with a life of their own. The reformer endeavors "by sheer force to re-arrange circumstances which arise out of the forces of human nature itself." The poet endeavors to expunge evil from the heart of man. That endeavor is Whitman's.

I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions
(What indeed have I in common with them? or what with the destruction of them?)
Only I will establish in the Mannahatta and in every city of these States inland and seaboard
And in the fields and woods, and above every keel little or large that dents the water,
Without edifices or rules or trustees or any argument,
The institution of the dear love of comrades.

The way of deliverance that Whitman points out is avowedly neither novel nor original.

These are really the thoughts of all men in all ages and lands, they are not original with me,
If they are not yours as much as mine they are nothing, or next to nothing.

It is the "small old path that stretches far away," and Whitman is one more witness for the Ancient of Days. He summons all men to enter upon the path of soul growth, the path of sword-pangs ("Think not that I am come to send peace on earth; I came not to send peace, but a sword"), the path that is a lifelong Arjuna contest between the spiritual nature and foes of its own household.

As I pondered in silence,
Returning upon my poems, considering, lingering long,
A Phantom arose before me with distrustful aspect,
Terrible in beauty, age, and power,
The genius of poets of old lands,
As to me directing like flame its eyes,
With finger pointing to many immortal songs,
And menacing voice, *What singest thou?* it said,
Know'st thou not there is but one theme for ever-enduring bards?
And that is the theme of War, the fortune of battles,
The making of perfect soldiers.

Be it so, then I answered,
I, too, haughty Shade also sing war, and a longer and greater one than any,
Waged in my book with varying fortune, with flight, advance and retreat, victory deferred and wavering,
(Yet methinks certain, or as good as certain, at the last), the field the world,
For life and death, for the Body and for the eternal Soul,
Lo, I, too, am come, chanting the chant of battles,
I above all promote brave soldiers.

The way of escape from evil Whitman names the "Open Road." He sees men with hurried gait and anxious countenance travelling many roads, searching for happiness, and finding the grave. One places happiness in the gratification of sensual desire, and, by a course of gross indulgence, speedily brings on premature decay of the body. But in the search for sensations, that man may discover an unexpected pleasure, independent of the appetite, such as gain. A taste of new pleasure leads the man to sacrifice coarser delights for a gratification less certain, and one that demands from him prolonged exertion. He quits his former road; his companions see only what he loses, not the new pleasure. Another man has been long travelling the road toward wealth; unremitting effort does accumulate gold, but, here, too, gratification dulls enjoyment, and the grave ends all. This man, too, chances upon an unknown pleasure that is independent of wealth—intellectual activity. He sacrifices gold for learning, and turns into a new path. He knows that he gains a better thing, but his friends see only the thing he renounces. Every road that man travels toward a goal of happiness requires such a sacrifice of a lower for a higher pleasure. The governor gives up freedom, and loads himself with responsibility

for the pleasure of having men obey him. The artist surrenders the necessities of life, and feels himself rewarded by the music of flower bells trembling on their stems, the tumultuous harmony of the winds, "the lustre of the long convolvuluses."

> Myriads of rivulets hurrying thro' the lawn,
> The moan of doves in immemorial elms,
> And murmuring of innumerable bees.

Yet when man has passed over the whole scale of pleasure, has refined away every grossness, and has raised himself from the coarse enjoyment of flesh to the esthetic delights of imagination, he has not really changed his condition. Pleasure is short lived, gratification palls, and the grave yawns. To these unhappy mortals vainly travelling on many roads Whitman calls aloud that they shall enter another road opening that moment before their feet—a road that leads on beyond the inn of Death—the road of spiritual development.

To travel this path a man must do what he has done before, surrender "the dearer for the better." At each step upward the sacrifice has been greater—also the gain. Here the sacrifice is greatest and the gain greatest. A man has to renounce, "lose," himself before he finds the "better," the pearl of matchless lustre. Those who refuse to make the sacrifice know only what is surrendered, not what is won. As every step upward has brought on a long and hard struggle for the "better" treasure, so the "Open Road" is a ceaseless battle for Life against life.

> My call is the call of battle, I nourish active rebellion,
> He going with me must go well armed,
> He going with me goes often with spare diet, poverty, angry enemies, desertions.

Entrance to the path is possible through sympathy alone, and sympathy is the quitting of one's own standpoint and the taking of another's standpoint. It means that one ceases to judge others by one's own standard of right and wrong, and shares the standards and actions of others. The practice of sympathy has unexpected and amazing results. First, it greatly enlarges individual experience; the sympathetic individual has made his own the lives of those about him, he sees, hears, thinks, and feels with their organs, he is not one man but many men.

> To take the best of the farmer's farm and the rich man's elegant villa, and the chaste blessings of the well-married couple, and the fruits of orchards and flowers of gardens,
> To take to your use out of the compact cities as you pass through,
> To carry buildings and streets with you afterward wherever you go,

To gather the minds of men out of their brains as you encounter them,
to gather the love out of their hearts,
To take your lovers on the road with you, for all that you leave them
behind you,
To know the universe itself as a road, as many roads, as roads for
travelling souls.

Participation in the experience of others overturns the solid seeming walls of time and space to speak of which with levity, Emerson says, is, in the world, a sign of insanity.

It avails not time nor place—distance avails not,
I am with you, you men and women of a generation, or ever so many
generations hence,
Just as you feel when you look on the river and sky, so I felt,
Just as any of you is one of a living crowd, I was one of a crowd,
Just as you are refreshed by the gladness of the river and the bright
flow, I was refreshed.

These and all else were to me the same as they are to you,
I loved well those cities, loved well the stately and rapid river,
The men and women I saw were all near to me,
Others the same—others who look back on me because I looked forward
to them.
What is it then between us?
What is the count of the scores or hundreds of years between us?
Whatever it is, it avails not—distance avails not, and place avails not.

Then along with expansion sideways, as that taking into oneself of the lives of others may be called, there is expansion upwards. In conscious striving to know one's neighbor one has unconsciously developed a sense of the Presence of God. (Is not this fulfillment of the promise implied in the words of St. John: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen"?) God is no longer a theoretical Being postulated by the intellect. He is closer than hands or feet. He is Infinity, yet He dwells within one, and through Him and by Him and for Him, man lives.

Swiftly arose and spread around me the peace and knowledge that pass
all the argument of the earth,
And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers, and the women my
sisters and lovers,
And that a kelson of the creation is love,

And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God and
about death).

Participation in the lives of men and of God develops in man a vivid sense of immortality. Duration after physical disintegration is not a speculation or theory; man knows that he is life eternal and shall never see death.

Of the terrible doubt of appearances,
Of the uncertainty after all, that we may be deluded,
That may-be reliance and hope are but speculations after all,
That may-be identity beyond the grave is a beautiful fable only,
May-be the things I perceive, the animals, plants, men, hills, shining and flowing waters,
The skies of day and night, colors, densities, forms, may-be these are (as doubtless they are) only apparitions, and the real something has yet to be known,
(How often they dart out of themselves as if to confound me and mock me!
How often I think neither I know, nor any man knows aught of them)
May-be seeming to me what they are (as doubtless they indeed but seem) as from my present point of view, and might prove (as of course they would) nought of what they appear, or nought anyhow, from entirely changed points of view;
To me these and the like of these are curiously answered by my lovers, my dear friends,
When he whom I love travels with me or sits a long while holding me by the hand,
When the subtle air, the impalpable, the sense that words and reason hold not, surround us and pervade us,
Then I am charged with untold and untellable wisdom, I am silent, I require nothing further,
I cannot answer the question of appearances or that of identity beyond the grave,
But I walk or sit indifferent, I am satisfied,
He ahold of my hand has completely satisfied me.

I swear I think now that everything without exception has an eternal soul!
The trees have, rooted in the ground! the weeds of the sea have! the animals!
I swear I think there is nothing but immortality!

Realisation of eternal life inspires Whitman's joyous songs of welcome to death. This last enemy he really overcomes. He does not lead it a captive chained but unsubdued. He overcomes it by making it a friend. Death is not to him a grinning skeleton on white horse ruthlessly mowing harvests of men, but, as to St. Francis, a sister. He is against the gruesome traditions of art in calling death "delicate," an epithet the suggestiveness of which brings to mind Homer's word for Andromache, *keodei,* fragrant—the fragrance of incense burnt in sacrifice.

Come lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.

Praised be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure-enwinding arms of cool-enfolding death.

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come, come unfalteringly.

Approach strong deliveress,
When it is so, when thou hast taken them I joyously sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss, O death.

From me to thee glad serenades,
Dances for thee I propose, saluting thee, adornments and feastings for thee,
And the sights of the open landscape and the high-spread sky are fitting,
And life and the fields, and the huge and thoughtful night.

The night in silence under many a star,
The ocean shore and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well-veiled death,
And the body gratefully nestling close to thee.

Over the tree tops I float thee a song,
Over the rising and sinking waves, over the myriad fields and the prairies wide,
Over the dense-packed cities all and the teeming wharves and ways,
I float this carol with joy, with joy to thee, O death.

So far there is nothing new or startling in Whitman's thought. To come to the knowledge of God's love through loving one's neighbor is the world-old teaching of Buddha and of Christ. However, Whitman does become startling and unintelligible to many by reason of complete obedience to his own precept. As Wesley took the world for his parish, Whitman took the universe for his neighborhood. One can understand the expansion of his consciousness to include his nation and continent.

I am of old and young, of the foolish as much as the wise,
Regardless of others, ever regardful of others,
Maternal as well as paternal, a child as well as a man,
Stuffed with the stuff that is coarse and stuffed with the stuff that is fine,

One of the Nation of many nations, the smallest the same and the largest the same,
A Southerner soon as a Northerner, a planter nonchalant and hospitable down by the Oconee I live,
A Yankee bound my own way ready for trade, my joints the limberest joints on earth and the sternest joints on earth,
A Kentuckian walking the vale of the Elkhorn in my deer-skin leggings, a Louisianian or Georgian,
A boatman over lakes or bays or along coasts, a Hoosier, Badger, Buckeye;
At home on Canadian snow-shoes or up in the brush, or with fishermen off Newfoundland,
At home in the fleet of ice-boats, sailing with the rest and tacking,
At home on the hills of Vermont or in the woods of Maine, or the Texan ranch,
Comrade of Californians, comrade of free Northwesterners (loving their big proportions),
Comrade of raftsmen and coalmen, comrade of all who shake hands and welcome to drink and meat,
A learner with the simplest, a teacher of the thoughtfullest,
A novice, beginning yet experient of myriads of seasons,
Of every hue and caste am I, of every rank and religion,
A farmer, mechanic, artist, gentleman, sailor, quaker,
Prisoner, fancy-man, rowdy, lawyer, physician, priest.

One can follow him also until his sympathy embraces the experience of man back to the creation.

I do not despise you priests, all time, the world over,
My faith is the greatest of faiths and the least of faiths,
Enclosing worship ancient and modern and all between ancient and modern,
Believing I shall come again upon the earth after five thousand years,
Waiting responses from oracles, honoring the gods, saluting the sun,
Making a fetich of the first rock or stump, pow-wowing with sticks in the circle of obis,
Helping the lama or brahmin as he trims the lamps of the idols,
Dancing yet through the streets in a phallic procession, rapt and austere in the woods a gymnosophist,
Drinking mead from the skull-cup, to Shastas and Vedas admirant, minding the Koran,
Walking the teokallis, spotted with gore from the stone and knife, beating the serpent-skin drum,
Accepting the Gospels, accepting him that was crucified, knowing assuredly that he is divine,
To the mass kneeling or the puritan's prayer rising, or sitting patiently in a pew,
Ranting and frothing in my insane crisis, or waiting dead-like till my spirit arouses me,
Looking forth on pavement and land, or outside of pavement and land,
Belonging to the winders of the circuit of circuits.

But the aeons of human history are limits too strait for this mighty-hearted hero. He makes his own the experiences of lower forms of life—animals, plants, rocks, dust, nebula.

Rise after rise bow the phantoms behind me,
Afar down I see the huge first Nothing, I know I was even there,
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from the fetid carbon.
Long I was hugged close—long and long.

Immense have been the preparations for me,
Faithful and friendly the arms that have helped me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.
Before I was born out of my mother generations guided me,
My embryo has never been torpid, nothing could overlay it.

For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.

Somewhat similar participation in the life of nature is described by men like Wordsworth and St. Francis. One needs only recall how preposterous appeared to Dr. Arnold the lines "To me the meanest flower that blows," etc. to know how strange this poetic sympathy may seem to unsympathetic minds. Yet if one considers it thoughtfully, one will believe that the miracles recorded of St. Francis and others are not supernatural and incredible phenomena but the normal working of the law of sympathy. It was because the "little brother" could feel with his sisters, the birds, that he preached them a sermon; because he understood the wolf of Gobbio that he reconciled it and the townsmen. So far, then, one follows Whitman, with hesitation, perhaps, yet with the knowledge that Whitman is not alone in rejoicing over the common things of nature. Traherne, for example, thought the dust and stones of the highway as precious as gold. And one grows emulous of Whitman's imaginative vision when he writes:

I believe a leaf of grass is no less than the journey-work of the stars,
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,
And the tree-toad is a *chef-d'œuvre* for the highest,
And the running blackberry would adorn the parlors of heaven,
And the narrowest hinge in my hand puts to scorn all machinery.
And the cow crunching with depressed head surpasses any statue,
And a mouse is miracle enough to stagger sextillions of infidels.

But when his sympathy proceeds from the world of nature to find life in the realm of man's creations, humble and prosaic as well as noble, the reader begins to doubt Whitman's sanity. Yet he is doing no more than Emerson said the true poet should do: "For, as it is dislocation and detachment from the life of God that makes things ugly, the poet, who re-attaches things to nature and the Whole—re-attaching even artificial things, and violations of nature, to nature, by a deeper insight —disposes very easily of the most disagreeable facts. Readers of poetry see the factory-village and the railway, and fancy that the poetry of the landscape is broken up by these; for these works of art are not yet consecrated in their reading; but the poet sees them fall within the great Order not less than the bee-hive, or the spider's geometrical web. Nature adopts them very fast into her vital circles and the gliding train of cars she loves like her own." These sentences from Emerson should make the following stanza from the "Song for Occupations" less wild and unreasoned.

House-building, measuring, sawing the boards,
Blacksmithing, glass-blowing, nail-making, coopering, tin-roofing, shingle-dressing,
Ship-joining, dock-building, fish-curing, flagging of side-walks by flaggers,
The pump, the pile-driver, the great derrick, the coal-kiln and brick-kiln,
Coal-mines and all that is down there, the lamps in the darkness, echoes, songs, what meditations, what vast native thoughts looking through smutched faces,
Iron-works, forge-fires in the mountains, or by the river-banks, men around feeling the melt with huge crowbars, lumps of ore, the due combining of ore, limestone, coal,
The blast-furnace and the puddling-furnace, the loup-lump at the bottom of the melt at last, the rolling-mill, the stumpy bars of pig-iron, the strong, clean-shaped T-rail for railroads;
Oil-works, silk-works, white-lead-works, the sugar-house, steam-saws, the great mills and factories,
Stone-cutting, shapely trimmings for façades, or window or door-lintels, the mallet, the tooth-chisel, the jib to protect the thumb,
The caulking-iron, the kettle of boiling vault-cement, and the fire under the kettle,
The cotton-bale, the stevedore's hook, the saw and buck of the sawyer, the mould of the moulder, the working-knife of the butcher, the ice-saw, and all the work with ice,
The works, the tools of the rigger, grappler, sail-maker, block-maker,
Goods of gutta-percha, papier-maché, colors, brushes, brush-making, glazier's implements,
The veneer and glue-pot, the confectioner's ornaments, the decanter and glasses, the shears and flat-iron,
The awl and knee-strap, the pint measure and quart measure, the counter and stool, the writing-pen of quill or metal, the making of all sorts of edged tools,
The brewery, brewing, the malt, the vats, every thing that is done by brewers, wine-makers, vinegar-makers,

Leather-dressing, coach-making, boiler-making, rope-twisting, distilling, sign-painting, lime-burning, cotton-picking, electro-plating, electro-typing, stereotyping,
Stave-machines, planing-machines, reaping-machines, ploughing-machines, thrashing-machines, steam wagons,
The cart of the carman, the omnibus, the ponderous dray,
Pyrotechny, letting off color'd fire-works at night, fancy figures and jets;
Beef on the butcher's stall, the slaughter-house of the butcher, the butcher in his killing-clothes,
The pens of live pork, the killing-hammer, the hog-hook, the scalder's tub, gutting, the cutter's cleaver, the packer's maul, and the plenteous winter-work of pork-packing,
Flour-works, grinding of wheat, rye, maize, rice, the barrels and the half and quarter barrels, the loaded barges, the high piles on wharves and levees,
The men, and the work of the men, on ferries, railroads, coasters, fish-boats, canals;
The hourly routine of your own or any man's life, the shop, yard, store, or factory,
These shows all near you by day and night—workman! whoever you are, your daily life!
In that and them the heft of the heaviest—in that and them far more than you estimated, (and far less also),
In them realities for you and me, in them poems for you and me,
In them, not yourself—you and your soul enclose all things, regardless of estimation,
In them the development good—in them, all themes, possibilities, hints.

If one ponders Whitman's last words one discovers that after all the thought is familiar. He merely applies the old teaching: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" ("From Whom all beings come, by Whom all this is stretched forth, Him honoring, each by his own work, the son of man finds success").[1] He is teaching that no occupation is an end in itself, but is disciplinary, Karmic, and can, through consecration, be opened into the way of salvation.

The "Open Road" of ceaseless conflict against selfish aims, Thomas à Kempis earlier called "The Royal Road of the Holy Cross"—the road that lies open before every man, prince or peasant, clerk or churl. A few sentences from the *Imitation* will prove the essential likeness of the two writers.

Behold all is in the cross, and in dying lies all; and there is no other way to life and true inward peace but the way of the holy cross and of daily mortification.

Walk where thou wilt, seek what thou wilt, and thou wilt find no higher way above, no safer way below, than the way of the holy cross.

Dispose and order all things according as thou wilt and as thou seest; and thou wilt never find but that thou hast always something to suffer, either willingly or unwillingly, and so wilt thou ever find the cross.

The cross therefore is always ready, and everywhere awaits thee.

Thou canst not escape it, whithersoever thou runnest; for whither-

1 *Bhagavad Gita.*

soever thou goest, thou carriest thyself with thee, and always shalt thou find thyself.

Turn thyself upwards, turn thyself downwards, turn thyself without, turn thyself within thee; and everywhere thou shalt find the cross.

If thou carry the cross willingly, it will carry thee, and bring thee to thy wished-for end; thither, to wit, where there will be an end of suffering, though here there will not be.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

Dost thou think thou canst escape that which no mortal could ever avoid? What saint was ever in the world without his cross and tribulation?

For neither was Jesus Christ our Lord, so long as he lived, one single hour without the pain of his passion: It behoved, saith he, Christ to suffer, and to rise again from the dead, and so enter into his glory.

And how dost thou seek another way than this royal way, which is the way of the holy cross?

Whitman declares quite frankly that high courage is necessary in one who would travel that way.

Listen! I will be honest with you,
I do not offer the old smooth prizes, but offer rough new prizes,
These are the days that must happen to you:
You shall not heap up what is call'd riches,
You shall scatter with lavish hand all that you earn or achieve,
You but arrive at the city to which you were destin'd, you hardly settle yourself to satisfaction, before you are call'd by an irresistible call to depart.
You shall be treated to the ironical smiles and mockings of those who remain behind you,
What beckonings of love you receive, you shall only answer with passionate kisses of parting,
You shall not allow the hold of those who spread their reach'd hands toward you.

The abundant quotations must clearly prove that in Whitman all sense of separateness and all ambition were destroyed. His obedience to the earlier rules of discipleship should bring him to the later and more difficult rules. There should be evidence of his endeavor to "Hold fast to that which has neither substance nor existence." Such evidence is found in the poem "Passage to India." It is as unforgettable as the "Open Road," and carries his experience out beyond human perception and imagination.

O soul, repressless, I with thee and thou with me,
Thy circumnavigation of the world begin,
Of man, the voyage of his mind's return,
To reason's early paradise,
Back, back to wisdom's birth, to innocent intuitions,
Again with fair creation.

O we can wait no longer!
We too take ship, O soul!
Joyous, we too launch out on trackless seas,
Fearless, for unknown shores, on waves of extasy to sail,
Amid the wafting winds (thou pressing me to thee, I thee to me, O soul,)
Caroling free, singing our song of God,
Chanting our chant of pleasant exploration.

With laugh, and many a kiss,
(Let others deprecate, let others weep for sin, remorse, humiliation,)
O soul, thou pleasest me, I thee.

Ah, more than any priest, O soul, we too believe in God,
But with the mystery of God we dare not dally.

O soul, thou pleasest me, I thee,
Sailing these seas or on the hills, or waking in the night,
Thoughts, silent thoughts, of Time, and Space, and Death, like waters flowing,
Bear me, indeed, as through the regions infinite,
Whose air I breathe, whose ripples hear, lave me all over,
Bathe me, O God, in thee, mounting to thee,
I and my soul to range in range of thee.
O Thou transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universes, thou centre of them,
Thou mightier centre of the true, the good, the loving,
Thou moral, spiritual fountain—affection's source—thou reservoir,
(O pensive soul of me—O thirst unsatisfied—waitest not there?
Waitest not haply for us somewhere there the Comrade perfect?)
Thou pulse—thou motive of the stars, suns, systems,
That, circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space,
How should I think, how breathe a single breath, how speak, if out of myself,
I could not launch, to those, superior universes?

Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and Death,
But that I, turning, call to thee, O soul, thou actual Me,
And lo, thou gently masterest the orbs,
Thou matest Time, smilest content at Death,
And fillest, swellest full, the vastnesses of Space.

Greater than stars or suns,
Bounding, O soul, thou journeyest forth;
What love than thine and ours could wider amplify?
What aspirations, wishes, outvie thine and ours, O soul?
What dreams of the ideal? what plans of purity, perfection, strength?
What cheerful willingness for others' sake to give up all?
For others' sake to suffer all?

Reckoning ahead, O soul, when thou, the time achiev'd,
The seas all cross'd, weather'd the capes, the voyage done,

Surrounded, copest, frontest God, yieldest, the aim attain'd,
As fill'd with friendship, love complete, the Elder Brother found,
The Younger melts in fondness in his arms.

Passage to more than India!
Are thy wings plumed indeed for such far flights?
O soul, voyagest thou indeed on voyages like those?
Disportest thou on waters such as those?
Soundest below the Sanscrit and the Vedas?
Then have thy bent unleash'd.

Passage to you, your shores, ye aged fierce enigmas!
Passage to you, to mastership of you, ye strangling problems!
You, strew'd with the wrecks of skeletons, that, living, never reach'd you.

Passage to more than India!
O secret of the earth and sky!
Of you, O waters of the sea! O winding creeks and rivers!
Of you, O woods and fields! Of you, strong mountains of my land!
Of you, O prairies! Of you, gray rocks!
O morning red! O clouds! O rain and snows!
O day and night, passage to you!

O sun and moon and all you stars! Sirius and Jupiter!
Passage to you!

Passage, immediate passage! the blood burns in my veins!
Away, O soul! hoist instantly the anchor!
Cut the hawsers, haul out, shake out every sail!
Have we not stood here like trees in the ground long enough?
Have we not grovell'd here long enough, eating and drinking like mere brutes?
Have we not darken'd and dazed ourselves with books long enough?

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee, and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe! Are they not all the seas of God?
O farther, farther, farther sail!

Such is the reform Whitman proposes to America, of corrupt government, material aims, and savage manners. He withholds his hands from existing institutions. He clamors for no extension of suffrage, no remission of taxes or tribute. He preaches no kingdom of this world. He is the prophet of a spiritual democracy, a Kingdom that is inward, Heaven. The rebellion he incites is against the tyrannical power of Satan; his comrades are indeed revolutionists, valiant men who are turning from darkness unto light.

One should, perhaps, suggest outward practices that result from this inward life. Whitman censured the manners of America—the meanest in the world. Manners, we Americans are often fond of saying, are superficial, and give no true impression of the man. How different is Emerson's estimate:

"The infallible index of true progress is found in the tone man takes. Neither his age, nor his breeding, nor company, nor books, nor actions, nor talents, nor all together can hinder him from being deferential to a higher spirit than his own. If he have not found his home in God, his manners, his forms of speech, the turn of his sentences, the build, shall I say, of all his opinions will involuntarily confess it, let him brave it out how he will." Is not our national disregard of courtesy the surface blotch of a deep disease? We are blind to spiritual realities; we have little faith in the moral equality of man, "the happiness that is to be found by virtue in all conditions."

Hence the national delusions, wealth and education. Accumulation, financial or intellectual, that wraps thicker and tighter bands about the spiritual nature is the false goal. That mistake of means for ends leads to contempt for humble life—to be lowly, without money or book-learning, is a degrading misfortune. The obscure and unlearned believe that untruth as firmly as those unhappy with many burdens. There is no genuine self-respect. Contempt in the mighty generates envy in the weak. And the two bring forth fruit of bitterness, of reviling, of self-assertion. Men are unwilling to render service to another. Service seems degrading. How different the older society that Shakespeare paints, the society that Carlyle, with insight, declared was the outward manifestation of mediæval Catholicism.

"Thou art thrice nobler than myself," Mark Antony exclaims to his dying slave. Orlando and Adam, Brutus and Lucius are splendid examples of self-respect in master and slave, and prove that degradation is not of a man's condition but of his nature. Whitman's teachings are those of mediæval Catholicism, of Christianity. Christianity manifests itself in outward practice as gentleness—the fruit of humility. A Christian can stoop to any man's feet and courteously clean his boots; for every menial act is ennobled by the Master to whom it is dedicated.

"Who sweeps a room as for thy laws,
Makes that and th'action fine."

Some peculiarities of Whitman should receive comment, as they repulse many readers. First there is his strange mode of writing, the "catalogue" style, an example of which is the extract on page 38. Similar passages often make an entire poem, as "Salut au Monde," and may seem a meaningless list of words, an inventory of junk. But the catalogue style, like his thought, is not original with him, though he

uses it more persistently than other writers. The "Canticle of the Sun" is a brief catalogue of God's creatures, and the canticle of the Book of Common Prayer, *"Benedicite, omnia opera Domini"* is a similar catalogue. So too is the tenth canto of the *Gita:* "Of the sons of the Mother, I am Vishnu; among lights, I am the rayed Sun; of the storm lords I am Marichi; in the mansions of the night, I am the moon," etc. But though the mode of composition be the same in these several writings, the results widely vary. The "Canticle of the Sun" is poetry; so, too, is the *Benedicite,* and the *Gita,* but the Whitman extract is not. It is interesting as spiritual biography, but it is not literary. His inventories are often crude material for poetry, used unformed because Whitman was deficient in education. His taste and judgment were untrained. His sole dependence upon the interior guide did not lead him to see that the conventions and prejudices of society are as truly parts of the Whole as house-building, measuring, sawing the boards. He would not profit by conventions, cut across them, and his work suffers.

Deficiency of taste explains also his imagery of sexual function. One may say, as Professor Carpenter does, that Whitman's motive and use are not indecent and obscene:

> "As man is divine only as a perennial element in Nature, he is divine by virtue of his power of self-continuation, by virtue, that is, of his power of propagation. Hence, man's function of propagation and its instruments are, from that point of view, essential and noble."

The explanation is not sufficient. Familiarity with the usages of the world would have curbed Whitman's impulse to mention frequently and distinctly the sexual organs because their function is divinely sanctioned. That a thing is sacred does not make it matter of speech. Whitman is a genius but not a gentleman.

Yet when all subtractions are made he remains an inspired and inspiring writer. He is the inheritor of Emerson's idealism, and like Emerson he is a prophet America should obey.

C. C. C.

"Take courage and turn your troubles, which are without remedy, into material for spiritual progress."

St. Francis de Sales.

THE TRANSFER OF CONSCIOUSNESS

(A Paper Read Before the New York Branch of the Theosophical Society.)

THE title of this paper presupposes certain facts, raises certain questions. If a transfer of consciousness is possible there must be at least two realms in which consciousness can exist. Otherwise, to speak of its transfer would be a meaningless contradiction. The fact that consciousness can be shifted from one to another of these realms is also a presupposition hidden in the terms of the subject.

Nor are these propositions difficult to prove, if such proof is required. The existence of the Theosophical Society whose real work rests upon those two facts, the testimony of our membership in that Society, and of the experience of innumerable men and women, past and present, who have worn other labels—all are abundant evidence that such a change in our base of operations is not only quite conceivable theoretically, but perfectly possible practically. Whether it comes to us paradoxically through the Upanishads of Ancient India, or symbolically in the *Bhagavad Gita,* by the struggle of Arjuna on the field of fratricidal war; whether it rings out epigrammatically hundreds of years later from the shores of Palestine: "Except a man be born again he cannot see the kingdom of God";[1] whether it rises to the surface in fourteenth-century Florence, veiled in the language of mediæval Roman catholicism; or whether it bursts into life in our own time in *The Voice of the Silence, Sartor Resartus,* or *Rabbi Ben Ezra,* we recognize it as one message—the message of the duality which is in man, and of his power to make the higher supercede the lower.

But our concern is not primarily with the fact, rather with the means of this transfer. What are the characteristics of these two realms of consciousness? Under what conditions can consciousness be transferred? What results follow the placing of consciousness in one realm or in the other? Is such a transfer the result of a natural growth, is it the effect of a voluntary effort of will, or is it a change imposed from without? Are these two realms in which consciousness can exist mutually exclusive, or can consciousness be transferred to the second and still remain in the first? And, finally, what is the rationale of such a transfer?

[1] *John,* 3:3.

Perhaps there is no better way to treat the subject than as it would be treated in a theosophical meeting, by the synthetic method:—to let the great seers of all ages and races who have spoken to their own times speak again to us and to test once more our deep conviction that underneath varying forms of expression great spiritual teachers express the same fundamental truths. When among those who testify on this subject we find thinkers as far separated by time and race as the authors of the Upanishads and Robert Browning, Jesus of Nazareth, the Apostle Paul and Thomas Carlyle, Dante and the author of *Light on the Path,* we begin to understand that the theme is in no sense confined to any time, race, or particular religion, but that it is rooted deep in the fundamental subconsciousness of man as man.

The most conspicuous characteristic of the subject as a whole is paradox. "*Light on the Path* has been called a book of paradoxes, and very justly; what else could it be, when it deals with the actual personal experience of the disciple?"[1] "Kill out ambition." "Work as those work who are ambitious." "Kill out desire of life." "Respect life as those do who desire it."[2] From *The Voice of the Silence* and *Sartor Resartus* comes the same paradoxical testimony. "Give up thy life if thou wouldst live."[3] "It is only with Renunciation that life properly speaking may be said to begin":[4] other renderings of "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."[5] This, in turn, merely restates the teaching of the Upanishads: "When all desires that lodged in the heart are let go, the mortal becomes immortal and reaches the Eternal."[6] "The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two it is well for him who takes the better; he fails of his object who chooses the dearer."[7]

"For," says Carlyle, "the God-given mandate, *Work thou in well-doing* lies mysteriously written in Promethean Prophetic Characters, in our hearts; and leaves us no rest, night or day, till it be deciphered and obeyed; till it burn forth in our conduct, a visible, acted Gospel of freedom. And as the clay given mandate, *Eat thou and be filled,* at the same time persuasively proclaims itself through every nerve,—must not there be a confusion, a contest, before the better Influence can become the upper?"[8]

We are already on the track of answers to several of our questions. The characteristics of these two realms of consciousness are opposed—

[1] *Light on the Path,* p. 61.
[2] *Light on the Path,* p. 1.
[3] *The Voice of the Silence,* p. 5.
[4] *Sartor Resartus,* II, IX.
[5] *John,* 12:25.
[6] *Brihad Aranyaka Upanishad,* IV, 4, 7.
[7] *Katha Upanishad,* II, X.
[8] *Sartor Resartus,* II, IX.

polar opposites. The law of the first is, "Eat thou and be filled"; the law of the second, "Work thou in well-doing." The law of the first is egotism, self-interest—"the snake of self," which must be taken in a steady grasp and conquered.[1] The law of the second is "Love not pleasure, love God," "the Everlasting Yea wherein all contradiction is solved: wherein whoso walks and works it is well with him"[2]—the better and not the dearer. Or, to speak in terms of evolution, the law of the first is Darwin's struggle for life; the law of the second is Drummond's struggle for the lives of others.

Moreover the "excellent passivity" so frequently referred to by Carlyle during his earlier stage of development gives way to disinterested activity. The same contrast of negative and positive is apparent in the first two chapters of *Light on the Path*. The negative maxims, "Kill out ambition," "Kill out desire of life," are followed by the positive teaching: "Out of the silence that is peace a resonant voice shall arise. And this voice will say, It is not well; thou hast reaped, now thou must sow." In the Rabbi Ben Ezra of Browning is this verse:

"Rejoice we are allied
To That which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of His tribes that take, I must believe."

Strikingly similar is the teaching of Krishna to Arjuna:

"Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive, nor take refuge in abstinence from works.

"Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth; find refuge in soul-vision, for pitiful are those whose motive is the fruit of their works."[3]

Let us consider for a moment the conditions of this transfer. Two things seem to be inevitable. First a persistent, uncompromising devotion to one's highest ideal; secondly, as a result of this devotion, struggle, suffering, which end in peace. In theosophical language the first step has been phrased thus:

"Do you perceive, further, that at first you are obedient to *your own ideal of the Master* and *your own highest conceptions of duty and selflessness?* In other words, you are obedient to yourself? *No Man*, no outside power, constraining you? No forcing of your judgment in uncongenial channels? When the student first presents himself to the Master, which he does through his mind, in his desire to approach Him, the Master lays this first command of obedience on him, saying: 'Obey *Thyself and thy highest ideal of duty.*'"[4]

---

[1] *Light on the Path*, p. 44.
[2] *Sartor Resartus*, II, IX.
[3] *Bhagavad Gita*, II, 47, 48.
[4] Cavé, *Fragments*, p. 79.

In Carlyle's case this highest ideal appears to have been truth. "'Truth,' I cried, 'though the Heavens crush me for following her: no Falsehood! though a whole celestial Lubberland were the price of apostasy.'" [1] And the inevitable suffering is explained as follows: "Such transitions are ever full of pain: thus the eagle when he moults is sickly; and to attain his new beak, must harshly dash off the old one upon rocks." [1] The wrench of renunciation gives way to "the silence that is peace." [2] And in the deep silence the mysterious event will occur which will prove that the way has been found.[3]

It is worth while to compare this "silence that is peace" with Carlyle's Centre of Indifference, "through which," he says, "whoso travels from the Negative Pole to the Positive must necessarily pass." Take, for example, this passage:

"'The hot Harmattan wind had raged itself out; its howl went silent within me; and the long-deafened soul could now hear. I paused in my wild wanderings; and sat me down to wait, and consider; for it was as if the hour of change drew nigh. I seemed to surrender, to renounce utterly, and say: Fly then false shadows of Hope; I will chase you no more. I will believe you no more. And ye too, haggard spectres of fear, I care not for you; ye too are all shadows and a lie. Let me rest here: for I am way-weary and life weary; I will rest here, were it but to die; to die or to live is alike to me; alike insignificant'—And again: 'Here then as I lay in that CENTRE OF INDIFFERENCE cast, doubtless by benignant upper Influence, into a healing sleep, the heavy dreams rolled gradually away, and I awoke to a new Heaven and a new Earth. The first preliminary moral Act, Annihilation of Self (Selbst-tödtung), had been happily accomplished; and my mind's eyes were now unsealed, and its hands ungyved.'" [4]

Here as in *Light on the Path* is the struggle, the final yielding of the will, the silence of outer sounds, and the new sight of the awakened soul which like the resonant voice teaches the same old lesson of eternal life, tells of the same "small old path" which the seers know.

Again in the *Gita* we read how the soul of Arjuna turned this way and then that, how he "sank on the floor of the chariot, in the midst of the host, dropping his bow and his arrows, his heart shaken with sorrow." And to Krishna he said:

"Overwhelmed with pity and fear of sin I ask thee, for my vision of duty is obscured, Which is better? Tell me clearly! I am thy disciple! Teach me! I appeal to thee! For I see no way to drive away my grief and this fever in all my powers, though gaining wealth and mastery of the earth without a rival, or even overlordship of the gods!" [5]

---

[1] *Sartor Resartus*, II, VII.
[2] *Light on the Path*, II.
[3] *Ibid*, I.
[4] *Sartor Resartus*, II, IX.
[5] *Bhagavad Gita*, II, 7, 8.

And the clear, calm voice of the Master upbraids him for cowardice in his duty and for lack of soul vision.

"Arjuna said: 'What is the description of one firm in perception, of one firm in soul vision, O thou of the flowing hair? He who is firm in soul, how does he speak? How does he sit? How does he go?'

"The Master said: 'When he offers up all desires that dwell in the heart, O son of Pritha, in soul rejoicing in the Soul, then he is said to be firm in perception. Whose heart is untroubled in sorrows, who in pleasures is unallured, from whom lust and fear and wrath have gone, that silent one is declared to be firm in soul.'" [1]

Truly there is neither East nor West, but the Soul of man is one and no mere clothing of time or race can separate it.

We have asked ourselves what are the results of centering the consciousness in either of these realms. Jesus said: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." [2] Attributed to the Apostle Paul is this teaching, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [3] "For to be carnally minded is death; but to be spiritually minded is life and peace." [4] Or we can read the lesson in the language peculiar to Theosophy, remembering always that "The psychical body is the realm of the passions and desires, of all selfish and self-seeking impulses." [5]

"He who sets his heart and all his desires on the life of the psychical body shall lose it, since this is the way of death; but he who weakens the psychical body and passes through the resurrection into the spiritual body shall transform his life, raising it to a condition which is inherently immortal and thus keeping it to life eternal." [6]

The Kingdom of God it seems *is* within us, and laying up our treasure there we shall find a place safe from the corruption of moth, rust, and decay, and safe, too, from the violence of thief and destroyer.

Is this transfer of consciousness the result of a natural growth, is it the effect of a voluntary effort of will, or is it a change imposed from without? According to *Light on the Path* it can be any of the three.

"When one of these subjects of time decides to enter on the path of Occultism, it is this which is his first task. If life has not taught it to him, if he is not strong enough to teach himself, and if he has power enough to demand the help of a master, then this fearful trial, depicted in Zanoni, is put upon him. The oscillation in which he lives, is for an instant stilled; and he has to survive the shock of facing what seems

[1] *Bhagavad Gita*, II, 54-56.
[2] *John*, 12:25.
[3] *Gal.* 6:8.
[4] *Romans*, 8:6.
[5] Johnston, *The Parables of the Kingdom*, p. 19.
[6] Johnston, *The Parables of the Kingdom*, p. 22.

to him at first sight as the abyss of nothingness. Not till he has learned to dwell in this abyss, and has found its peace, is it possible for his eyes to have become incapable of tears." [1]

Carlyle—for we must believe him to be the original of the enigmatic Professor Teufelsdröch—appears to have united the first and the second method. The period of natural growth he expresses thus:

"'A nameless Unrest urged me forward; to which the outward motion was some momentary lying solace. . . . A feeling I had, that for my fever-thirst there was and must be somewhere a healing Fountain.'" [2] Perhaps the old, old text was ringing in his inner ears, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." [3] Then follows the Everlasting No: "'Behold thou art fatherless, outcast, and the Universe is mine (the Devil's)'"; and the will element enters when he makes answer: "'*I* am not thine, but *Free*, and forever hate thee.'" [4] It is from this hour, we are told, that he dates his spiritual New-Birth; from that time, perhaps, directly he began to be a man.[5]

To the question: Are these two realms of our consciousness mutually exclusive? the answer alas! is "Yes." "No man can serve two masters: . . . ye cannot serve God and Mammon" is but one way of expressing the perfectly evident truth that one cannot go in opposite directions at the same time. The death or disintegration of the psychical nature seems always to be a condition of the birth of the spiritual. It is "when all desires that lodged in the heart are let go" that "the mortal becomes immortal and reaches the Eternal." "It is only with Renunciation that life, properly speaking, can be said to begin."

Yet the situation is really not so appalling. The lesson which Death taught of old to the Sacrificer's son, he teaches again and forever to the son of each new Sacrificer. Though he is still a king of terrors to him whose consciousness is centered in his psychical nature, to the initiated, who has passed through the new birth from above, he has, as of old, lost his sting, failed at the moment of his complete success.

"For what teaching could bring a more wonderful sense of the largeness and hidden riches of being than this: that our sincerest friend is the once dreaded king of terrors; that Death teaches us what no other can the lesson of the full and present eternity of life? We need not wait till our years are done for his teaching: that wisdom of his, like every other treasure of life, is all-present in every moment, in full abundance, here and now. It is the teaching of Death that, to gain the better, we must lose the dearer; to gain the greater, we must lose the less; to win the abundant world of reality, we must give up the world of fancy

---

[1] *Light on the Path*, p. 44.
[2] *Sartor Resartus*, II, IV.
[3] *Matt.* 5:6.
[4] *Sartor Resartus*, II, VII.
[5] *Sartor Resartus*, II, VII.

and folly and fear which we have so long held dear: we have been learning it all these years since we began; learning also Death's grim jest, that there is no sacrifice possible at all, for while we were painfully renouncing the dearer, his splendid generosity had already given us the better—new worlds instead of old." [1]

In this grim jest the paradox is complete and pain becomes joy.

Now what is the rationale of this transfer of consciousness? Why in the nature of things should the placing of consciousness be so critical, so determining a factor in man's life, that his eternal destiny depends on its location? Without any hint of dogmatism in so vast a theme, it may be suggested that the testimony of these great thinkers—the witness of their experience—points uniformly to the theory that consciousness is the determining factor in the universe—the one ultimate reality—and that its nature, in the last analysis, is positive, dynamic, creative.

"Therefore I summon age
To grant youth's heritage,
Life's struggle having so far reached its term:
Thence shall I pass approved
A man, for aye removed
From the developed brute; a God though in the germ." [2]

LOUISE EDGAR PETERS.

"The world is full of discouraged people and we have power to say a hopeful word or do a kindness which will drive the discouragement from their hearts."

J. R. MILLER.

---

[1] Johnston, *From the Upanishads.*
[2] *Rabbi Ben Ezra,* XIII.

ON THE SCREEN OF TIME

The Theosophical Convention

THE annual convention of the Theosophical Society, held this year at Cincinnati on April 30th and May 1st, was reported and discussed at length by the group of students whose talks have formed the basis for the two preceding numbers of "The Screen of Time." Those who had attended the convention agreed that it had been a great success. It was characterized, as one of them said, by "unanimity of devotion." The Observer was asked to summarize his impressions.

"I cannot say," he responded, "that a new note was struck. Something better than that was done. A note, long heard by the few, was brought within hearing of the many. That note was the note of discipleship. All of us seemed to agree that the day of intellectual dissertation has passed; that we have outgrown the wish to convert others to our way of thinking, or to an intellectual acceptance of certain doctrines associated with the name, Theosophy. Discipleship for ourselves, and discipleship for all who seek it—this was taken to be the better and the higher way which has opened before us. In other words, the convention showed a developed and really splendid understanding of the theosophic method. Instead of trying to impose our own ideals upon others, we have learned to look for and to discover ideals unlike our own, and to point out to those who have them, some height which their own unaided vision has not permitted them to see: then to encourage the faith that this, the crown of their ideal, can be attained, and that in all ways they should loyally strive to make it live within themselves.

Theosophy and Christianity

"Our attitude towards Christianity perhaps affords the best illustration of the forward step we have taken. We no longer speak in negative or in destructive terms. We no longer say to the orthodox, 'That is not the right view; this, our view, gives the real meaning.' We accept their view as true, knowing that every symbol has many meanings, one within the other—the outermost true for children and the innermost true for those beyond us who have regained the child-state we have lost. So it is that within the truth now seen, we suggest a deeper truth—not as replacing the old, but as illuminating it; not as being antagonistic to any belief now held, but as supplementing it. In the same way, if any man, once a Christian, tells us that he is one no longer, and intimates that he has learned too much, we realize that he has not learned enough, and tell him frankly that he has seen the rind but knows nothing of the

fruit within it. If we are masters at our business, we should be able to lead him back to an understanding of the things he has misunderstood or has not perceived."

The Theosophic Method

"Was there no opposition to this more tolerant attitude—to this more theosophic spirit?"

"There was not. There seemed to be a general recognition of the fact that we cannot escape from symbolism so long as we remain human, and that Christian symbolism, among other kinds, contains the fundamental truths of life which are needed universally by those who are seekers either of love or of wisdom. Granting that much, the rest follows logically: to attack existing forms, or to criticize misinterpretations, is to harden and to give strength to the very things which should be rendered permeable. What we have to do is to infuse into these things the spirit of Christ, which, of course, is the spirit of Theosophy; and we can do that, not by injecting foreign doctrines, but by exemplifying, in our own lives, the discipline and obedience and self-surrender which are the foundation of all discipleship, whether that term be used or not."

"Can it be," asked the Philosopher, "that we are outgrowing the vanity of our own wisdom? It sounds almost too good to be true! And yet, ordinary good taste might have led us to this point before now. In the presence of belief, to hear a man bragging of the things in which he does not believe; or in the presence of scepticism, to parade our stock of affirmations, is worse, in a way, than to force ourselves upon an unwilling host."

The Objector, for several minutes, had been harboring a protest. "Do you mean," he suggested, "that at a Branch meeting we should sit still and let the other fellows do the talking?"

"Hardly! At a Branch meeting we should, of course, say whatever we have to say frankly and fearlessly. But surely with tact and courtesy too—not as if we were maniacal dentists, wishful to extract the decayed beliefs of our guests!

"Let me make my point more definite. Suppose, for instance, at a Branch meeting, after an opening talk on Karma, some visitor were to question us about the forgiveness of sins, showing himself a believer in that doctrine: should we inform him, in more polite language, that he is an idiot to cherish an exploded superstition? Or should we think of the great truth which his belief suggests, telling him that we also believe in the forgiveness of sins, not in the sense that physical or mental effects can be removed, but that, because Karma governs activity on all the planes, repentance does actually counteract more serious and tragic injury to the moral nature? Further, that prayers for forgiveness are powerful for the same reason—that they generate a spiritual energy which can be used (by Christ, if you choose), to nullify, on the moral

plane, the evil results of wrong conduct? . . . Teaching such as that will help your visitor to understand his own religion better. And he will want more of it. The ignorant and more hasty method will merely drive him away."

The Objector grumbled but did not protest. Instead, he changed the subject. "I wish the Gael would say something," he remarked. "He at least is stimulating."

Sacred and Profane Love

The Gael, apparently, had not heard a word of the earlier conversation. Without respect of persons or of subject he continued, aloud, the thread of his own meditation.

> . . . . . "'who never, never again
> Through all the rise and set and set and rise of pain
> Shall hear the lips of her whom I loved naming my name.'

"The love of Manus mac Tormod," he murmured. "Just the far-thrown shadow of the great Love. But the power of it! And here am I, with this moth-eaten remnant which I choose to call a heart, incapable—yes, by all the dear gods, incapable of loving the Man of all men as that poor damned derelict loved the girl of his silly dreams." He was striding up and down the room now, immersed in his trouble. "Has all the world dried up? But at least we know what it ought to be—a raging torrent, a consuming, inextinguishable fire! With a love like that, one could tear the heavens asunder. It ought to be so easy. Think, think of all He does for us. But I call for it, and the heavens just smile. Dead it is that I am—the shadow of a man, crying for life!"

"If you will sit down and keep cool," said his particular friend, the Sage, "you may discover that the problem is not insoluble. It will remain so, however, if you continue to exude such inordinate quantities of carbonic acid gas, or whatever the uncomfortable thing is which people distribute when they rage around a room and call themselves names. I admit there is a lot of truth in what you say, but please realize also that what you really want is a short cut to perfection and that what you really need is patience. Remember Chuang-tsze: 'You look at an egg and expect to smell roast chicken.'"

The Gael is not easily subdued. Changing his mood like the wind, he turned to his auditors collectively and appealed to them with mock despair:

"He speaks to me of Patience," he said; "and I have stayed his friend for years upon years. Little he knows what that means! Why man"—turning now directly to the Sage—"I am Patience itself." Then, changing again: "The long-drawn sigh of it in the trees—who made that song but I? And if not I, then God, my Brother: it is the same.

Shocked, Mr. Orthodox Person in the corner? If you were as reverent as I am, you would not have exiled Him beyond the stars. And let me tell you, if you leave Him there much longer, He will die of cold and loneliness. But that is not the point, which is, that if anything could make me impatient"—striding the room again—"it is the Sage's carefully balanced calculation: be good and you will be happy; be patient, and you shall have jam on your bread for supper! In the name of all that is holy, what is Occultism if not a divine intolerance of Time; a defiance of all limitations; a violence against things as they are?"

Short-Cuts in Occultism

The Neophyte came to the rescue. "Your virtues, dear boy, are innumerable as the sands of the sea. So thick they are upon you that at moments they hide your moderation! Let us see wherein we agree. No one can seriously suppose that Occultism enables us to skip any step in the orderly development of our powers. The whole race of men, without exception, in order to attain Wisdom, must accumulate certain experience; must overcome certain faults; must acquire certain virtues; must transfer the centre of consciousness from the unreal to the Real. Those who are saints and sages—those whom we, as Theosophists, call Masters—have forced their way ahead of the mass by accomplishing in a short time that which the majority of the race will achieve only after the passage of milleniums. They have done this by tremendous effort and long self-sacrifice, inspired by the needs of 'that great orphan, Humanity.' But instead of their short-cut having saved them labour, it brought them unremitting toil, and experience in so concentrated a form that for most of us the strain would be unendurable. They could not omit one step of the journey. They took more steps in a shorter time. A plant, the growth of which is forced in a hot-house, is a good illustration—it blooms under the same laws of life as the slow-growing plant in the garden. You are entirely within your rights in calling upon the Universe to quicken you. Possibly that prayer is being answered in the asking, the first effect in your consciousness being a passion of contempt for yourself, in the sense of your lower nature, as you know that nature to be. Let me suggest, however, that we need to be patient with that as with all other things. I do not mean self-satisfied. There is a vast difference between the man who sees in himself no fault at all; the man who sees his deficiencies and is so disgusted that he loses all serenity because of them; and the man who, while recognizing clearly his failings, sets to work ardently but serenely to replace them with strong virtues and with powers of service."

Bhakti Yoga

"Further," added the Sage, seeing that the Gael had subsided, "no heart is withered which has retained the desire to love. That desire

is a miracle of God working in it—a proof in itself that we are much nearer to divinity than in our pessimistic moods" (with a very gentle smile) "we try to persuade ourselves and perhaps declare that we are! Our trouble perhaps is that we look for sensible devotion; for some noticeable out-pouring of the heart—the fact being that the desire is in itself the thing desired.

"Yet, if we would increase the strength of our love, there are few better ways than that of dwelling in thought upon the Master's love for us—'how strong in its tenderness, how delicate in its sympathy, how constant in its devotedness, how ardent yet how compassionate in its zeal.' Thought and meditation of that sort will produce in our hearts a similarity of sentiment and of interest, a likeness of mind, a mutual confidence as between friend and friend—and at last a conscious communion."

Exhaustion

"I do not want to change the subject too violently," the Student now remarked, "but what you have been saying reminds me of a problem that has bothered me for years. I want an antidote for nervous and physical exhaustion. I reach a point at times when I can work no more, and when every sort of 'practice,' whether of meditation or of prayer, becomes a burden too heavy to be borne. So for a week or more I have to relax to the extent, practically, of abandoning everything that involves effort of the mind or will. So far as I can see, this exhaustion is due to leakage. My question, then, really should be: how stop the daily leakage? How conserve energy?"

Everyone was prepared to tell him all about it. They would prescribe for his individual case. But the Student is not satisfied easily, and the only answer which he accepted as enlightening was prefaced by the remark that it would be impossible to tell him what he personally ought to do, because everyone must solve such questions for himself—the cause as well as the cure differing somewhat in each instance. Nevertheless, certain general suggestions might be of help, and the first was that such exhaustion is due very often to over-crowding ourselves with more work than we ought to undertake. The "leakage" probably comes from lack of concentration and from lack of detachment.

"We do not approach each task with complete attention or with one-pointedness of effort. We allow our minds to wander to the task last bungled or to the difficulties of the next. And we do not sufficiently give to our worldly calling what the old spiritual writers call a divine or 'supernatural' intention. In the language of theology, no duty need be dull, and for that reason, exhausting, if we see the angel who brings it to us and who watches our performance—and Karma, be it remembered, is not a blind law of mechanics, but the expression of wisdom and of an infinite love.

Detachment

"Quite as important as concentration is detachment, if we would truly conserve and dedicate our energies. And detachment is not widely understood. Only yesterday, I was reading this: 'The attachments of human nature are very strong. We become attached to certain places, friends, plans, methods of action, even to certain tastes and fancies, till without them life seems dull and miserable. And a man's attachment to his life and to his own will is deeply rooted and intense. . . . We ought to be able to pray that we, being freed both in body and mind, may with ready heart accomplish those things which God commands.' It is true that 'he who gives himself to God must have a lion's heart'; yet, when once that gift is made, completely and beyond recall, the lion's strength comes with it. You remember, in *Light on the Path,* where it speaks of the Warrior? Well, if we were in fact 'unconcerned in the battle save to do His bidding,' can you imagine how much of our energy, spiritual and mental and nervous, which we now fritter away, would be saved to us—and for Him?"

The Escape from Exhaustion

"I can see the truth of that," answered the Student. "But how about the cure for this sort of incipient paralysis which wrong habits of thought bring upon us? I have been tempted at times to have myself examined for hookworm!"

"Still speaking generally, we may be sure that to attempt to cure such a condition by inactivity would, in nearly all cases, be dangerous. The advice usually given is to persist in our practices with most determination when there is the least inclination to do so. What is true of love is true of meditation, of spiritual reading, of prayer. 'Do not even the publicans the same?' There is merit in meditating when we feel inclined to meditate. But we begin to achieve things in and over ourselves when we compel ourselves to do what we regard as a duty in spite of disinclination."

At this point the Student suggested that perhaps the true cause of inertia is lack of interest. He had found in his own experience, that, if he were sufficiently interested, he was never "too tired."

"Which," suggested the Philosopher, "takes us back to the lament of the Gael. For what you have said is only another way of saying that if we were to love as we ought to love—as, for instance, the Master loves us—we should be unconscious of effort as of sacrifice. Imagine a mother, ill in bed, who hears suddenly the shrieks of her child in the next room: does not her love give her the strength of ten men? Does she stop to think how tired she is, or how feeble, once she hears those cries of pain and the call of her name? Truly, it resolves itself at last into a question of love, of how much we love. Love is the power that

can move mountains. Nothing else, surely, will ever move the *spiritual will.*"

There was a pause, and the Recorder saw his chance. "There is a department in the QUARTERLY," he said, "which is worthy of your most purposeful support. I need not tell you its name. Will not someone suggest a topic?" The request, at first, was not treated as seriously as it deserved, until one of those present, of better understanding, suggested that many of our readers feel themselves to be limited in their opportunity to help, and that it would be useful to point out a way by which everyone, no matter how situated, can be of service to the Cause. The Recorder promptly asked what that way might be, and elicited, gradually, something to this effect:

THE LODGE AND PRAYER

"There are what might be described as a positive and a negative side to the Lodge. The latter provides the spiritual energy which the former expresses in action. To speak of the one as contemplative and of the other as active, would, however, be misleading, for the reason that the contemplative is just as active as the other, though it confines its activity to the higher planes. These two sides of the Lodge are complementary and mutually dependent. Action in the world of mind, or of matter, would be still-born unless it were supported by the meditation and prayers of those whose lives are devoted to that form of service.

"This should suggest an answer to the question asked by so many whose home duties are exacting: What can I do for the Cause? They can pray for its success. They can wish and long for its success. By so doing, they will beget an energy which Masters can use: and no Master will be deaf to such prayers. But it is best to be specific and one-pointed. Pray for a particular Branch, or group. Perhaps devote a certain day of the week to special departments or centres of the work.

"W. Q. Judge was a great spiritual director. He knew the needs and capacities of individual students. There were scores of students to whom he would never have given this advice: but he did give it at least to one. Possibly there are others now to whom it will be helpful. He advised this student, who desired to help but whose family duties made outer work almost impossible, to pray (using that word) for the success of certain groups and Branches, on certain days of the week, saying that the real and best and highest service could be rendered in this way, and that the outer work would in any case be helped and benefited immensely. It always is possible to reserve certain intervals during the day for activity of that sort. And if the desire to help be strong and pure, a prayer will repeat itself in the heart, as an undertone, from morning until night. Nor will it by any means cease at night.

On the contrary, a time will come when the prayers of the day will become the deeds of true sleep. Enormous is the power which a pure heart can generate. And there is no need to be an orator or a writer or to have wealth for the traveling in this road. Without moving is such work done. Yet, naturally, having been born into this world of action, those who can act should do so. There is need for laborers of every sort. Our tendency is, however, to look for visible results, and to attribute an undue importance to what is, after all, merely the outside of things. The real work is invisible always. It is the soul of an action that lives and counts, when the act itself has been forgotten."

Creative Intention

"In that connection," remarked the Neophyte, "it is unfortunate that so few people realize the importance of the intention with which they do things. Take, for instance, the mite-boxes which have been issued recently to all members of the T. S. who wanted them: suppose that money is put into these boxes without thought, it stands to reason that nothing but money has been contributed. Suppose, on the other hand, that whenever a piece of money is put into the mite-box, the contributor thinks intently, or prays, that the money may be accompanied by power and success to the movement in which, presumably, he is interested. Suppose that many hundreds of members contribute regularly every morning, and that all of them unite in this strong volition or prayer and really from their hearts: imagine the tremendous effect in the unseen and real world—the powerful stream of energy and support!"

A Morning Sacrifice

"By the same token," said the Observer, "it used to worry me that I consumed an hour or more every day in the process of washing and dressing. An hour every day amounts to nearly three years out of a life-time of three-score years and ten. Yes,—it bothered me so that I figured the whole thing out. It was enough to drive one into some No-Washing Society. But then I began to think, and it struck me that all of civilized humanity is doing the same thing, and that a practice so universal could not be fortuitous. There is design and purpose in all things—necessarily in this too. What could it be? Next I remembered that ablutions play an important part in all the old religions, and that, for the Hindu, washing forms an essential part of his prayer, particularly of prayers for purification. So it dawned upon me at last that what had seemed such a hideous waste of time could and should be used as a spiritual process, and was probably so intended. We should use the outer as a symbol of the inner, or as an aid to concentration—the thought and the will, or prayer, being that the evil in us be expelled;

that sin be washed away, and that we may become pure as tabernacles of the Most High."

"As an apologist for the Almighty, you certainly are ingenious," said the Objector. "But I would hate to have to spend an hour every day scraping sins into my bath and wash-basin. It would add horribly to the day's labour!"

"If you think," laughed the other, "that you could get rid of your sins in less than three out of your prospective seventy years, you flatter yourself. Seriously, however, I am not suggesting that every minute of my hypothetical hour should be passed in just that way. There are the coming day's work and other things to be considered. But I do mean that there ought to be thought of purification, and that my point well illustrates what the Observer and others have said this afternoon about the importance of a conscious and spiritual *intention.*"

A Practical, Cultured Mystic

"If the Recorder's request still stands"—this from the Student—"I think the readers of the 'Screen' would like to know of a book which I am reading, and which, in any case, I should like to advertize. It is really of value. It is called *Stray Thoughts on Character,* and is by Mrs. L. H. M. Soulsby, who is, I believe, the principal of some college for girls in England. The book is published by Longmans, Green & Co. It is particularly valuable because it contains theosophic and profoundly true teaching in orthodox form. The author is a practical and cultured mystic. A quotation on the title-page from Rahel tells the purpose of the book: 'The future comes not from *before* to meet us, but streams up from *behind* over our heads.' Mrs. Soulsby reveals the source of her inspiration in this passage: 'The power of the spiritual nature over the mental and physical is being more and more practically realized; in fact it is often spoken of as if it were a new discovery of to-day (I suppose she refers there to 'New Thought'), instead of being the secret, the open secret, which St. Paul claimed to have learned,—the secret of Tauler, and St. Teresa, and Jacob Böhme, and William Law, and so many more. . . . We do not realize the power of our own will or the mighty forces which are ready to aid us. We are like Elisha's servant at Dothan, and we need to have our eyes opened to the chariots and horses of fire around us—to the unseen world, which gives the meaning and value to the world we do see.' That, of course, is a general statement; but she can be and for the most part is intensely practical and concrete. Listen to this:

The Moulding of Character

" 'If parents and teachers would combine to ensure an uninterrupted two years' course of good habits in children, education would not be the

lamentable failure it very often is with our present system—or rather, no system—of spasmodic efforts, spread over many years.

" 'Let us be thankful that bed, washing, food, and lessons, afford such an easy, simple, *unintrospective* means of teaching life's highest lessons of self-discipline, and of the facing of responsibilities. The child who has learnt to be ascetic as to food and bed, and dutiful over lessons, is practically safe from the sins of the flesh.

" 'No knowledge of evil and no warnings guard any one against evil passions—the only safeguard is the habit of duty and of self-control, which brings those passions into subjection.

" 'What gets a girl into serious mischief in later life? Is it not the habit of doing what is pleasant at the moment: the habit of drifting through life, instead of having the day clearly marked off by the striking of the clock of duty? We may, or may not, think a life of Rule necessary, as Church-women; but it is most certainly necessary as a guard against the dangers of this world of Misrule, in which we and our girls are placed.

" 'I plead for minute, and anxious, and unremitting training in self-control in rising, washing, eating, and lessons, because these apparently simple nursery rules are the great though indirect means of conquering our lower nature.'

"Could any advice be more sound and more occult, in the true sense of that word? And is there any one of us who would not be the better for following it? If parents and teachers in this country were to realize its truth, and were to deal with their children accordingly, the character of our population would be improved one hundred per cent. in a single generation."

The Education of Children

"There can be no question about that," interrupted the Observer. "The children of this country are not brought up at all. Some fatuous idea of 'Liberty,' I imagine. Perhaps, on the other hand, just the moral laziness of parents. They begin to think of discipline when a boy is big enough to break the furniture and so becomes expensive. Elementary obedience should be perfect by the time a child is seven, otherwise it will have to be self-acquired, if ever, after a man is forty—and then with infinite difficulty and suffering. Really, it is a shame. Over and over again parents have said to me, almost with pride, 'We can do nothing with him. He simply will not do what he is told'; and they have said this before the child—a brat of six or seven, whose spanking should have been done in the cradle."

"That is the secret of it," the Mother commented: "children are spoiled as infants. Discipline should begin on the day of a child's birth. Its life should be regulated like clock-work. If it cries at night it should be left to cry. It will soon discover that at that time sleep is its duty. As it is, a crying child is nursed or rocked. A Parish Visitor told me not long ago that she had been calling on a poor woman in a tenement. There was a baby, and she noticed that the mother was constantly picking up the child's rattle from the floor, and that the child as constantly

threw it down again. Remarking on this, the tired mother replied that the baby cried if she did not pick it up. It seemed to her to be sufficient explanation. In most cases, however, the mothers are phlegmatic up to a certain point, allowing their children to do as they choose, and then break into paroxysms of rage, during which they beat any child within reach, almost regardless of whether the reason for it is understood or not. Rich women, whose children 'get on their nerves', hire nurses to do their work for them, the result being that the children of the rich have very much the same moral training, or lack of it, as the children of the tenements. Constant, steady pressure; unfailing evenness of temper; absolute regularity—no feeding or eating between meals, no yielding to 'just half an hour more' at bed-time,—and a boy ought to grow into a man. The same principles, of course, apply equally to girls."

"I am so glad I was born before all these things were discovered," volunteered the Objector, with a sigh of considerable relief.

"It might have been better for some of us if we had not been—that is, unless we had been born before such things were forgotten. . . . You follow me?" asked the Mother. The Objector bowed.

Children and Religion

"While we are on the subject of children," ventured the Recorder, "I wish someone would suggest how they can best be taught religion. And what, under that head, should they be taught?"

"Good, old-fashioned, orthodox Christianity, taught by the child's mother," answered the Sage.

"You say more than you mean," protested the Philosopher. "You would not threaten them with an everlasting Hell. I agree that they ought to be made familiar with the stories of the Old and of the New Testament—the Old carefully selected and edited. And I do not approve of giving them scraps from other religions, because a child is proud of its knowledge and displays it to other children. In time, this unnecessary and undigested familiarity with the names and tenets of exotic religions, stamps a child as peculiar, both in the eyes of its friends and in its own eyes—and that is most unhealthy. It is different, of course, if a child can be brought up alone, or with the children of its own family only. I am supposing a Public School education—a calamity, in my opinion, but one that, in this country, can rarely be avoided."

"The most important thing in the religious education of a child," remarked the Gael with unusual terseness, "is to give him a sense of the invisible; to make the unseen real to him. This can be done by means of fairy-stories, or with the aid of Christian legend and history, or in any way you choose. But it must be done if the child is to escape materialism. And if you rely on fairy-stories alone, the insanity of

grown-up people will presently crush your child into the belief that such stories are not true, while there is still a respectable minority, even of grown-ups, which asserts its belief in an unseen though real Christ."

Christ for Children

"I have in my pocket a letter, or, rather, the copy of a letter," said the Student, "which in my opinion gives expression to what the Gael has suggested. The writer is the god-father of the boy, of about eight, to whom it is written. It was read to me for my opinion, and I asked the writer for a copy. I should explain, before reading it, that the boy who received it has been brought up practically without religion of any sort, and that my friend had led up to this letter by others in which he had tried in many different ways to emphasize the reality of things beyond the reach of the physical senses. By the way, as showing how responsive children are to that sort of suggestion,—this small boy's sister, who is not more than six, when an earlier letter was being read to them in which my friend had said that 'some people are so foolish that they won't believe in things they cannot see,' interrupted with the remark, 'Why, they must be crazy: you can't see the inside of a tree!' . . . The letter reads as follows:

"'Such a nice, nice letter from you. It gave me so much pleasure. A real Easter letter, full of love and of gladness. I did like it so much. It is a very nice letter. And there is a kiss at the end which I am going to lock up in a box and keep, and then, sometimes, when no one is looking, I shall take it out and remember.

"'It is Easter Sunday—or will be when you read this. Do you know what they do in Russia? (Russia, you have heard of in school—a big country on the other side of Europe, much further away than England.) On Easter Sunday in Russia all the people who meet on the streets run up to one another and kiss one another and cry out, "Christ is risen, Christ is risen." Yes—people who are strangers to each other—all sorts of people—rich and poor. Isn't that queer? To tell you the truth, I would not like it at all—some strange man with a bristly beard running up and throwing his arms round my neck, and, with tears in his eyes, crying out, "Christ is risen!" Yet it does show, doesn't it, what a wonderful day it is, when people feel the gladness of it so strongly—their hearts so full of joy that they forget who are friends and who are strangers and remember only that the other man has the same joy.

"'A man I know told me once that he had been shut up in a town during a war. The enemy were all around the town and no one could get out. There was not enough to eat. The people inside the town were very hungry and very miserable. They were like prisoners in a prison. They all suffered together. After weeks and weeks of suffering, at last another army appeared—a friendly army, which drove away the enemy, and which entered the town with wagons and wagons piled high with food, and with bands playing and banners flying. My friend told me that men and women and children who had been shut up in the town—so hungry and wretched—just went wild with joy, and that they hugged and kissed one another and cried out, "We are saved, we are free; thank God, thank God"—and that people in the town who had never spoken before did the same thing.

" 'Well, on Easter Sunday a great many people feel the same way—that they have been saved or rescued, because Christ, that wonderful man and Son of God—a sort of big and very wise and loving Brother—is still alive to help them. You have no grown up and big brother. Perhaps you think it would be nice to have one—some big strong man, who loved you very much, and who would always be willing to play with you, and who would understand just exactly what you want and what you think and what you feel; and who would always smile, and who knows about school (because he went to school and remembers) and who knows what the other boys say and ask, and what the girls say and do—who just knows everything and understands everything—who knows *your* school and *your* friends and *your* thoughts, and who would always know how to advise you, and to whom you could go and tell everything without being afraid or ashamed, because you *know* he will understand and will never laugh at you, even in his heart. It would be very nice to have an Elder Brother like that—wouldn't it?

" 'Well, the fact is that you *have* such an Elder Brother—and dear —— too. And if ever you are naughty, he is most awfully sorry; and when you are good and kind he is most immensely glad. Who is this Elder Brother? Why, it is Christ: because he is the Elder Brother to everyone who knows about him and wants him to be their friend and companion and helper. All you have to do is to say in your mind—"Christ, please, I would like to have you for my very big Brother and best friend." He hears and knows what you say. And, then after that, the more you talk to him in your mind (just as you now talk to "yourself")—the nearer he comes to you and the oftener he is with you.

" 'Perhaps you will be able to see him in your mind, and perhaps you won't—some people can; but there are thousands and thousands of people who have never seen him but who know his voice as well as their own—although it sounds, at first, just like a part of their own mind speaking to them. And, really, seeing doesn't much matter, because you can't see me while this letter is being read to you (except in your head if you shut your eyes)—and you can "imagine" Christ, if you try often, just as easily as you can "imagine" me to be speaking this letter. You *know* that the letter *does* come from me, because you know my voice in the letter—the way I say things and the "feel" of the letter. You know that there is always love in my letters; and there is always love in his voice even if he is obliged sometimes to scold you. He will only scold you because he sees some way to make you happier; and he will praise you just as often—and, I hope, oftener than he scolds.

" 'It's not a good plan for a boy to talk much about these things. You just hide it away in your heart. Some people laugh at you if you tell them, because they don't know. Why they don't even know the talks you have in your mind with yourself—when you talk to yourself. Of course they don't know about your other "inside" things. I never talk about it except to the people I *know* will understand. But the fact is that Christ is the Elder Brother of all those who want him to be their best friend. And he loves children particularly—children and lilies. That is why there are so many lilies on Easter Day.

" 'But now—such a long letter—and I want to write to —— too.' "

The Philosopher was pensive. "I suspect," he said, "that those children, in the end, will gain by having been brought up without religion."

T.

ELEMENTARY ARTICLES

Theosophy the Key to a Knowledge of Human Nature

ALEXANDER POPE truthfully and beautifully said, "The proper study of Mankind is Man," but few of us devote ourselves to this study, and those who do find it very difficult. Humanity however, is the greatest theme of study as it is the greatest object of service. Of all knowledge the knowledge of human nature is the most important, for it is essential to the best and truest success and usefulness in life. Lord Beaconsfield in a famous address before the University of Edinburgh said that the two fundamental conditions of success, were to know one's self, and to know the needs of one's age or epoch. Where, and how can we get this precious knowledge? In our colleges the organization and working of the human mind is studied as an abstract, and not as a practical science. In the college and out of it man's environment is studied with deep earnestness, and all things in heaven and earth are searched and questioned. Some of the richest, noblest, and most powerful minds have devoted all their time and strength to fathoming the wonders of the universe, but man, the crowning glory of the world, they have neglected, and these white haired sages have gone to the grave ignorant of the beautiful and majestic powers of their own minds. That Theosophy gives us a more complete revelation of the nature and destiny of man than either science or religion can be easily proved.

What is Man? From whence, and what is his destiny? To these questions science with all its facts, and philosophy with its deductions can give but inadequate and unsatisfactory answers, so man remains still the arch problem of the twentieth century. Man the Knower, the reasoner, the liar, the murderer; man the sage, but also the sinner; he that weighs worlds in his balance and controls the mysterious forces that surround him, yet is the slave of his own desires, passions and appetites—he, surely, is our greatest problem. In truth the human mind seems to be the borderland of two worlds, the battlefield of two forces, for here light and darkness, good and evil seem to blend. Is he a Prince of Eternity, or a child of the earthly and mortal? Our modern science has not yet solved the problem of man, but has devoted a good deal of

time and study to the subject. In all the earlier works of natural history man was simply regarded as the *Genus Homo,* and was generally described as merely a distinct species. This error came from emphasising too much the anatomical resemblances, and ignoring the cerebral differences. Later, Cuvier placed man in a distinct order, the Bimana. Then Professor Owen, a very distinguished Zoölogist and Comparative Anatomist, arranged the Mammalia into four groups according to the development of the brain, and accorded man his rightful supremacy in the Archencephala—that is, beings with a ruling brain.

But does man differ from the ape and the lion only as they differ from the sloth and the bat? Is it sufficient to make him simply a distinct class? With the light of Theosophy on this great problem we have to answer, no. The difference is greater than can be signified by mere diversity of class. The entire animal kingdom lives on a plane of unassisted nature, unclothed, and except in a few instances unhoused. Both the Herbivora and the Carnivora take their food unprepared, and all are creatures of instinct and impulse, utterly devoid of moral sentiment, and consequently of conscious responsibility. They are altogether incapable of rising to the level of abstract thought, ignorant of first principles, and wholly deficient in imagination; in truth they are merely organic and sentient machines. Can we compare such beings with man who has subdued the earth to his purposes, covered the land with cities and the sea with ships; who lives under an abiding sense of responsibility, and with a glorious hope of immortality? He ascends from fact to principle, and so interprets the sublime facts of the universe; and although he has attained to splendid realizations in the social, literary, and religious spheres, has still an ideal of unattainable excellence that is at once a guide and a prophecy of never-ending progress. Surely, then, man is separated from the animals as they are from the vegetables, and as vegetables are separated from minerals.

Take anthropoid apes. The ape, like any quadruped, is simply the creature of instinct. He is governed by his passions and affections, what they prompt him to do, he does, regardless of consequences, which he cannot foresee, and indifferent to the suffering he may inflict, and with which he cannot sympathise. He has neither prudence nor conscience, reverence or benevolence. Of justice he seems not to have the remotest conception, and of mercy he is wholly incapable, while to the truly sublime moral altitude of worship he never even remotely approaches. Can we compare such a being with man? In man, despite all his errors and sins, integrity and veracity are abiding principles, and although anger and revenge may rule him for a season, yet from his gentle heart, more especially the heart of woman, pity ultimately distills like the dew of heaven, and mercy, springing out of the profoundest sympathy, falls on the object of suffering, like the summer rain on parched ground. The soul of the ape is of the earth, earthy, but in man there is ever an aspira-

tion heavenwards, and a struggle Godwards. Man becomes a sage and a poet, and oftentimes rises yet higher, becoming a saint and a prophet, dwelling in the light and partaking of the love of infinite perfection. Intellectually he ascends from facts which are temporal to principles which are eternal; while through his imagination he rises from the plane of mere utility, which is earthly, to that of beauty which is heavenly.

The scientific study of man has regarded him almost exclusively as an animal, and as a result of this undue attention to the lower elements of his compound being, the higher moral and spiritual elements have been almost entirely overlooked. It is doubtful if any works on comparative anatomy have yet done justice to his intellect and beyond all question they have conspicuously failed in the treatment of his moral nature. What can we say of the scientific study of man that purposely neglects to take into consideration the phenomena of mesmerism and clairvoyance? Without some knowledge of these strange facts it would seem that our acquaintance with the profounder elements of man's nature can be only partial and superficial. And what can we think of an Anthropology which neglects the study of dream life? We cannot have a really complete knowledge of human nature until we have studied this mysterious province of our compound being, where the ordinary laws of waking perception seem inverted, so that in place of objective realities exciting perceptive impressions, it is subjective ideas and conditions which seem to evoke a corresponding environment. We cannot be said to have completely studied human nature until we have probed this problem to its profoundest depths, and attempted the solution, not only of ordinary but of extraordinary dreams—that is, those which are obviously clairvoyant and predictive. We may go even further than this and include that weird realm of the occult and spiritual of which our modern science knows nothing, but from which a great many scientific men shrink with unutterable abhorrence. No study of man can be complete which leaves out such great problems as those of second sight, presentiments, and the visions of seers, for these things underlie some of the greatest movements of history. A Science of Man that utterly fails to account for the appearance and career of such men as Gautama Buddha, Jesus of Nazareth, and Mahommed is surely far from perfect. The successive advents of these beings have changed the face of the world, and altered the current of history. They founded religions and inaugurated eras. Without them humanity would have lacked its most powerful impulses to advancement, and its most efficient aids to progress. These were pre-eminently men with all the highest attributes and qualities of true manhood in full flower. It is true they were master-minds, they were exceptional in the greatness of their endowments, still they were men, the archetypes of the men of the far-off future, and a perfect science of man must be able to explain them.

If we turn to religion—or rather, to theological teaching—we do

not get much better satisfaction. These theological teachings are rejected and ridiculed by scientific men, and thousands of Christian teachers no longer accept the doctrine of human nature held by their fathers. Genesis is no longer interpreted literally but looked upon as poetry whose symbols we do not understand. Many of these teachers accept in some form the modern doctrine of evolution and are trying to reconcile the teachings of science with the Bible, but few of them have any definite, satisfactory teaching on the origin, nature, and destiny of man. This is not saying that there is no definite teaching in the Bible on this great theme, for that would not be true. All through the Book there are scattered occult teachings that are essentially the same as our Theosophical teachings, such, for instance as the eighth Psalm, and St. Paul's definition of man as body, soul, and spirit (physical, psychic, and spiritual). The old mechanical interpretations of the Bible are rapidly passing away and more spiritual interpretations are taking their place, but many of these teachers have not yet found definite ground. So that neither in the religious nor in the scientific teaching of to-day do we find man so clearly analyzed and defined as we do in our Theosophical teachings. We are told that the Theosophical theory of nature, life and man is founded upon knowledge gained by wise men in the past, and that students to-day may acquire this knowledge if they will comply with the conditions. They give us an account of the past and future of our planet and of others, with the true doctrine of the evolution of man and the world. Theosophy teaches that *ether* (sometimes called Akasa, and sometimes the Astral light) is a universal substance in which all thoughts, acts, and events are recorded, and that after receiving the necessary training the student may become able to read this book of the Recording Angel. It further teaches that the real, permanent man is spirit, a ray from the One Spirit, and thus a part of all. This spirit passes through a series of experiences by repeated reincarnations in successive races and planets, the accumulated experience of each incarnation being retained leads the soul toward perfection, and when that point has been reached all these experiences will be remembered. After each incarnation the grosser elements are cleansed away and the soul has a period of rest and refreshment, during which the experiences gained in the last incarnation are worked up into faculty for the next life. The law of Karma rules man's life, so that, "whatsoever a man soweth that shall he also reap." There is no such thing as luck, for the nature of our present incarnation depends upon the way we lived and thought in previous incarnations. The joy and sorrow measured out to us here is the outcome of our own lives. This is a key to the mystery of suffering and sorrow and to the problems of social condition; the contrasts between wealth and poverty, culture and ignorance, virtue and vileness. It explains why a genius—musical or other—may appear in a family destitute of such power. It also explains the occurrence of accidents,

misfortunes, and untimely deaths, as well as the frequent cases of unfitness of environment, which are sometimes so extreme as to paralyze all endeavor, thus filling the soul with despair, and often with bitterness. It explains, too, why some individuals are possessed of such psychic powers as clairvoyance, clairaudience and psychometry: it also fully explains the phenomena of spiritualistic seances.

With its fine analysis of man's sevenfold nature Theosophy gives the fullest directions for self-culture, teaching that character is the end of knowledge. It shows us how to eradicate selfishness in all its forms: how to control all the appetites and desires of the lower nature, and to subordinate all material interests to the spiritual will. It teaches that the performance of every duty without desire of reward, leaving results to the great law, with the cultivation of a broad generous sympathy and unselfish work for others will transform the character. It further gives us directions for the cultivation of the inner, spiritual man by meditation and communion with the Divine. To those who so desire it gives a specific course of training by which the inner faculties may be aroused and developed, thus helping to a yet higher plane of spiritual development. In short, as a revealer of man's origin, history, growth, and destiny, Theosophy has no equal, and as a guide to self-knowledge and character development it is supreme.

JOHN SCHOFIELD.

"The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work with honour if need be, in the tumult or on the scaffold."

R. W. EMERSON.

REVIEWS

Spiritual Letters of Edward Bouverie Pusey. (Longmans, Green & Co.)

"My peace I give unto you can only be said by the Master to the beloved disciples who are as himself. There are some even among those who are ignorant of the Eastern wisdom to whom this can be said, and to whom it can daily be said with more completeness." Dr. Pusey is one whose explanation of his religious experiences might seem ludicrous to many who are beginning their acquaintance with Eastern wisdom; but through his devotion Pusey reaches the peace higher than the intellectual plane that these beginners covet. What vivid spiritual experience is his! recalled again and again in his sermons, not in self glorification but by way of setting before his hearers the rich treasure that may be theirs. "It is not a Presence to be touched, handled, seen, heard, felt by our bodily senses; yet nearer still, because it is where the bodily senses fail, where the outward eye cannot reach, the outward ear cannot hearken; but, when the outward senses fail, then the inward eye sees a light, brighter than all earthly joy; the inward ear hears His Voice; the inmost soul feels the thrill of His Touch."

"He left us, but to be closer to us; He left us in Bodily Presence, but to be present still more nearly in Spirit; not without us any longer, as Teacher, Guide, Comforter, but, through that other Comforter, within us; withdrawn from our bodily sight, to fill our souls; no longer to be touched or handled by our hands, that His Spirit might be made manifest to our spirit, that we might touch Him with the hands of our heart, feed on Him with the cravings of our spirit, see Him with the eyes of our mind, be enlarged to receive Him, and, being expanded, be filled with Him, and be 'one with Him and He with us.'"

"Seek we Him in our thought, words, and actions. So, in all things seeking Him, shall we at length find Him, and ourselves be found in Him; yea, He, who shall manifest Himself more fully then, shall, according to His most true Promise, in earnest thereof, while hidden from the world, manifest Himself to them who are also hidden from the world in Him. He shall impart to us more of our true life, even Himself." His travel over *the path* brought to Pusey knowledge of those things in human nature which make *the path* so difficult; in the *Spiritual Letters,* Pusey appears as a physician of souls. He is as well acquainted with the subtler maladies as is a practitioner with fevers and chills. The evasions and subterfuges of the human spirit as it endeavors to shirk its bounden duty he exposes and reproves. He sees that mortification is often merely an offering at the altar of self-love. "This love of praise eats out the good of everything; you are casting out with your own hands any treasure you may acquire, and taking in sand to sink your vessel. Do then be resolute as to this. When you have made an offering to God, do not ask for it back again to sacrifice it to self. Such things as 'hinting at self's abstinent living and unworldliness in town' what are they but a more refined worldliness? How much better when people in simplicity enjoy self and are thankful, than seemingly to give up self in order to make self-praise one's end!" He writes to one whom he directs: "To give up your own

will is better than abstinence from meat." He warns against all mere external practices which by separating one from his fellows foster spiritual pride. "Society is not the place for looking devout. You had better make it a place for recreation altogether, only in the fear of God, than try to obtain a higher tone of mind, and then see what people think of it. Better to do common duties in a common way than attempt things higher and then abuse them to idolatry. You should think yourself unfit for it, until you have more self-mastery. Avoid any outward action in society which may betray any inward good feeling." "The idea of dress seems almost to be a monomania with you. Which dress does our Lord commend, that of John the Baptist or the gay clothing of kings' houses? . . . The change of dress was bad as an overt *act.*" He points out the harm of ecclesiastical employments which coddle the soul in complacency. "Your chief occupation (sacred embroidery) though it is for the glory of God, and for the honor of His Sacrament, is still solitary, involves no sacrifice of your own will, or giving way to others. It is so far a mode of life, which would foster a habit of following your own way, dislike of being put out, in fine, self-will and selfishness, because it does not draw out love." He is very patient with the weaknesses and prejudices of others, and is genuine in his desire to help them grow; he is willing to do without meat if that food causes others to offend. "With regard to external acts of reverence, I think with you, that any such acts as would excite general attention, as the 'kneeling in going out of Church, out of reverence to the Altar,' etc., are better avoided." "Why should people say 'Mass' instead of the Holy Eucharist? They might have gone far to Catholicise England, if they would have taught as dear John Keble did, without whom they very probably would not have taught at all."

Pusey does much more, however, than reprove shortcomings. He is a master-builder, and gives to his flock, in his own special words, those directions for the upbuilding of the spiritual nature which are immemorial. "I think almost you might do better, if you did not think so much about your manner. Throw yourself into another's mind, and you would not be rude and rough. You think of showing kindness to them. What probably you need to see, is what would be kind to *them;* i. e. I think you have not studied other minds enough, being always busy about your own. Whereas, I think that if you were to observe yourself less, you would learn that self-forgetfulness which you really want." "The first stone in every building is humility—honestly to own your own nothingness. You are wishing for something large. You answered, and honestly, 'Yes,' when I said, 'You want more elbow-room?' Unless any one have dug deep by humility and so reached the living Rock, their humility is but like the house of cards, at which children play; each story is carefully fitted together, and placed on that below it, but the higher the little builder raises it, the more certain it is to fall." "I never look beyond the day: everything beyond is dreamland, with which I may have nothing to do." "Take care about the day-dreaming. It is such special vanity, and so unreal; picturing yourself as being what you would never be, and robbing God in imagination." He understands as few Christians do that paradoxical teaching of the Master which is in accord with the Upanishads—that by losing life one gains Life. "I would have you anxious for nothing, except for the grace of God. Whatever of natural good qualities you have will remain all the safer, when penetrated by that grace. St. Paul retained all his individuality. So did St. Peter and St. John. One sees the individuality even when they wrote, inspired and, as it is said of them, 'full of the Holy Ghost.' You will be yourself still, but ensouled, I hope, with the grace of God." And, in his own way, he apprehends and sets forth the law of Karma. "You must not allow yourself in morbid or misgiving feelings. . . . The immediate occa-

sion of this is that, I fear, there is something unhealthy about your sorrow and self-reproaches; there may be a secret impatience or irritation that you cannot at once be what you would, which is not true patience or humility. We are what we have made ourselves; and we must pray God to unmake and remake us, and must not be vexed if, while we are pulling down the old decayed wall we daubed over, the dust fly in our eyes, or bats and unclean creatures flit about us. Only let us strive that they do not nestle again, and the loathsome sight of them may do us good."

Pusey recognized the advantage and the necessity to the Church of monastic orders—societies of devout men and women who through meditation and godly lives accumulate a fund of power that radiates through the Church universal, and checks her tendency to compromise and secularise herself into a worldly institution. A good portion of his energy was directed to the revival of these Catholic institutions within the English Church, and many of his letters are written to those whose thoughts are toward the convent. But his thought is never that the monastery is a royal road to Heaven. Any condition of life is a royal road. ("The circumstances really do not matter," writes Cavé, "since in any we can accomplish our destiny.") He writes: "What a great mystery life is! God sends us into the world, to form us amid life's daily nothings and trials for that character which we are to have throughout eternity; and every trial is like the blow of the statuary which makes the unshapen block take the form of beauty which He wills for it." One of the best letters is to a mother whose endless duties seem a long distraction from God. "You have indeed an anxious, yet blessed charge to rear so many young plants for Heaven. Yours seems Martha's office, tending Christ in those He has made His. Yet it need not distract one, so one endeavor to keep Him always before one. The mode of service, not the service, changes. There is often less time to be alone with God, but so you may learn to be with God in all you do, and do all to Him. Such is the way in which most must be perfected. Few have leisure. It is through and in toil that most must win God. Mary's lot is for most hereafter. Yet Mary's spirit may be amid Martha's toil. You will find in whatever degree you can practise it, that the habit of committing single actions, again and again, through the day, to God, in their beginning, middle, end, does still the soul very much, and makes life a continual living in the Presence of God." That letter recalls the familiar lines of Pusey's friend, Keble, the "hermit spirit."

> If in our daily task our mind,
> Be set to hallow all we find,
> New treasures still of countless price,
> God will provide for sacrifice.
>
> The daily round, the trivial task,
> Should furnish all we ought to ask,
> Room to deny ourselves, a road
> To lead us daily nearer God.

A long paragraph from another letter shows the mildness that Pusey combined with firmness. "And now, since you have made me in a sort a spiritual adviser, I will mention two things to you, and you will not be mortified at my naming them, or at my having seen or heard of them. Not to keep you in suspense, I would say at once (with all affection for your general character) that there is one prominent fault, which people least like to be charged with, though so many have it, over self-esteem, or to speak very plainly, vanity. Knowing very little of your early life, I have no grounds, as I have no reason to judge, how much of a

fault this is; nor could I say precisely, on what it turned, what was its principal subject. I might suspect, perhaps, even personal appearance, or something about the person or connected with it, was a subject (as it is a most capricious quality, and they said of an eminent German linguist, Schlegel, that he was vain of everything which was his, down to his elbow-chair). This you can tell far better than myself; whether it be this, or conversation, or general ability, or acquirements, or whether it floats about different things, it will in some shape or other, constitute your trial for some time. And it is of course a very important one, because it has a tendency to corrupt everything we do, by infusing self-satisfaction into it. It is easier to write than to say this, though you will believe I have some reluctance even in writing it; but having seen good sort of people in whom it has grown up even to advanced life, and knowing what a bane it is to spiritual progress, and a hindrance altogether, I could not but think it right to name it. It is often useful that a person should know that any given quality is perceptible to others; it makes them realise more the degree in which it is in them; and I doubt not that, in earnest as you are about yourself, you will set yourself vigorously to correct it." There is no arrogance nor self-esteem throughout the volume. Pusey is indeed a shining example of humility. When Keble became his confessor Pusey refused to make his confession within the church: "It would forever blacken the sanctuary," he explained. When it became his duty to listen to confessions, he did so on his knees, unwilling to exalt himself above the penitent.

The volume displays a knowledge of human acts and motives such as one finds in a great dramatist, but a purpose altogether different. As one reads on, the words of Emerson rise in the mind: "Converse with a mind that is grandly simple, and literature looks like word-catching. The simplest utterances are worthiest to be written, yet are they so cheap, and so things of course, that in the infinite riches of the soul, it is like gathering a few pebbles off the ground, or bottling a little air in a vial, when the whole earth, and the whole atmosphere are ours. The mere author, in such society, is like a pickpocket among gentlemen, who has come in to steal a gold button or a pin." A poet with Pusey's insight would have burst into a rapture of verse and have charmed us with haunting beauty. But in making us richer, he would have made himself poorer. We read the words of Carlyle or Whitman or Wordsworth but our blaze of enthusiasm is damped by incidents of their lives. "They should have sealed their lips, guarding the vision in their hearts till they had wrought it into the fabric of their lives." As we pass from these *Letters,* however, to the man Pusey, we gather the gold of a noble life. There is none of the splendor or glamor of literary fame, but the radiance of treasure laid up immortal in the Heavens. C.

QUESTIONS AND ANSWERS

QUESTION 116.—*Can someone throw light on the theory of intuitional knowledge—for instance by analogy with the fourth dimension of space?* *

ANSWER.—Some time ago I had the pleasure of hearing a member of the T. S., Mr. Mitchell, give a very good analogy between intuitional knowledge and the fourth dimension. I do not know that it has been published and as in any case I believe it will help those who chance to read this, I will endeavor to repeat it. I cannot improve upon Mr. Mitchell's exposition of the analogy in any way and what follows is as nearly what he said as I am able to remember.

Suppose that we were beings whose power of sight was one dimensional. We could then see only in a geometric line and what we would see of the world about us would be only what lay in that line. Next, suppose that we were beings whose power of sight was two dimensional. We could then see only in a geometric plane and what we would see of the world about us would be only what lay in that plane. For example: let the reader suppose that he is a being whose power of sight is two dimensional and that the plane in which his sight lies is represented by the page he is reading, supposing that to be flat and of wide extent. Now the reader can see, by turning about, anything that lies in the plane of the paper but can see nothing outside of it. Then suppose that we were beings whose power of sight was three dimensional, as we are, then we could see the whole of the two dimensional plane at one glance and in our own space we can see all around us by turning about. For example we can see the four walls, ceiling and floor of a room but we can only do this by turning and twisting about and looking first at this small part and then at that. Now suppose that we were beings whose power of sight was four dimensional. We could then see all of the room at one glance without turning about and seeing first this small part and then that and adding them together. We could see the whole room at once, every minute part, at the same time.

This brings us to the analogy. The intellect may be likened to a power of sight that is three dimensional. By the intellect we gain this small fragment of the knowledge of a subject and then that small fragment, and so on until at last we are able to piece our fragments together and attain a whole and complete knowledge of the subject. Intuition may be likened to a power of sight that is four dimensional. By intuition we may gain a knowledge of a subject not by the piecing together of fragments but as a whole and all at one time—at a glance, as it were.

L.

QUESTION 117.—*What is it that reincarnates?*

ANSWER.—Everything in a man which is capable of receiving an idea and responding to it—every part of the consciousness which can, of its own inherent power, react directly to any suggestion, on any plane—that reincarnates.

That which incarnates is not exactly the same in any two earth-lives. Very slowly, life by life, the ego exhausts its interest in the experiences of the lower

* See review of *The Fourth Dimension Simply Explained*, Vol. VII, page 380.

nature, and withdraws its attention, its magnetism, its powers from the crude angers, lusts, and greeds of the animal mind.

As each of these lower mind appetites becomes replete with experience and the pain of it, the ego's attraction toward that appetite ceases; to the idea of that appetite the ego no longer responds or reacts. That tiny section of the great lesson has been learned forever, and the portion of consciousness to which that appetite formerly appealed no longer incarnates as a part of that ego. By the same method, consciously or unconsciously, bit by bit, the active field of the higher nature is enlarged.

When the ego comes to understand the method of its own evolution—when the man really grasps the idea that he may will to transfer his centre of consciousness from the lower to the higher nature—then for the first time it is possible for the real self, the "father in heaven" to become the master of the evolution of that ego through all succeeding incarnations. P.

ANSWER.—The Self. To answer thus may seem to shirk the question, which appears to seek a definition and analysis, but it is the least misleading answer I can find. Reincarnation is an Eastern doctrine, part of the great religious system of the Upanishads and of Buddhism which is built upon it. And in this system the Self is limitless and infinite and not to be defined. The instant it is defined it is limited and the instant it is limited it ceases to be the Self. So strongly was this felt that Buddha remained silent to all questions upon the nature of the Soul—a silence eloquent of his faith but which has been misconstrued into negation by many western critics.

But even if we do not take such an all-embracing view of the Self as this we still lack words to answer. In the autumn the leaves wither and fall, and the sap leaves the branches. In the spring the tree blossoms again. What is it that has flowered? that blooms again thus from year to year? At night we fall asleep and wake again in the morning. What is it that has slept and waked, losing certain old moods and waking to new, yet keeping others unchanged and continuous. These questions are as difficult to answer in words as is that which is asked us, and it may well be that the answers are the same—that that which sleeps and wakes, or dies and is born again, varies with the individual.

QUESTION 118.—*What is the attitude of Theosophy toward movements for social betterment, of which we hear so much?*

ANSWER.—As Theosophy is Truth, or Divine Wisdom, and not an "ism" or circumscribed system of belief, I do not perceive how Theosophy can be said to assume an "attitude" toward anything. Perhaps the question had been better put: "What is the attitude of the movements for social betterment toward Theosophy?" or in other words, "To what degree do such movements partake of Divine Wisdom?" And as to this, it seems opinions may differ, and I can only offer my own.

I believe these movements partake of the nature of Divine Wisdom (and are therefore "theosophical") just to the extent that the results sought are the upbuilding and strengthening of godlike human character; and that they are deceptive just to the extent that the glamor of material illusion (mere physical betterment) is made their prime object. The adherents of many of these movements have yet to learn a certain occult law, one time expressed in the words, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

But no Theosophist will condemn the social betterment movements in toto. If we will examine carefully any one of them which has shown a lasting vitality, if we will look behind the often mistaken methods, beneath its always faulty expression, we shall find something real, something true, a living power—as though a

divine ray of the Soul were struggling to express itself in the lives of men. This is the real germ of spiritual power within such movements. That men continue to mistake the shadow for the substance is partially my fault and yours.

The Theosophical Society is a perfectly liberal association, and cannot, as a society, be bound to any other organization or program. But that same liberal principle leaves the individual member entirely free to work in any other body he may see fit to enter or connect himself with. And I believe his attitude toward the various movements for social betterment, of the day, should be not only tolerant, but coöperative in so far as he can lend his effort to lead them to look inward and not outward, characterward and not matterward, for the solution of their problems. A. I. M.

ANSWER.—This question can be answered in many ways, and from several points of view.

We may quote from the statement printed each month on the last page of this magazine, and say that the Theosophical Society (a very different thing from Theosophy, mind you), welcomes any work which has for its object the bettering of humanity. But that only shifts the question, which becomes a query as to whether any specific "movement for social betterment," really benefits humanity.

Or we may say that Theosophy has no attitude towards such movements. Theosophy, *i. e.*, Wisdom-Religion, has no direct connection with any plan of social reform. One is a religion, all-inclusive, complete in itself: the others are men-made efforts to do specific things which are worthy and useful according to your point of view. One person may think giving soup to the hungry a fine work; another may be perfectly genuine in believing that it encourages pauperism. I know an enthusiast who spends her life showing little children how to grow lettuce and radishes and what not, in the vacant plots of New York City. It is admirable work. Others devote themselves to cooking, sewing and housekeeping schools; still others to teaching mothers how to care for their babies, and boys how to resole their own shoes. All admirable. Still others believe these to be palliatives only and wish to cut the gordian knot of poverty and ignorance by bringing about some general social reform, some socialistic program. One sees at once that the widest and most honest difference of opinion can exist as to the usefulness and value of these kinds of humanitarian work and the question arises, "Does Theosophy throw any light on the whole subject? Can we use it as a touchstone to determine whether or not these things are worth while, and of several, which is the best?" I think the answer would be something like this:

Theosophy would not be what it purports to be, namely, the Wisdom Religion, if it could not illumine all the problems of human life. In this particular case, if one might dare to speak in its name, it would say, "All human suffering, all misery, all the problems with which socialism and philanthropy and humanitarian work try to deal, all these are controlled by Karma, by the Law of Cause and Effect, which seeks always to force individuals to a greater and clearer and more perfect obedience to Divine Law. If we would do away with misery and unhappiness, we must do away with the ignorance of Divine Law, the infraction of which causes the misery and unhappiness. We may palliate the results of this disobedience, we may wipe away the tears caused by pain, we may spend our lives in a loving and self-sacrificing effort to undo the effects which individuals are suffering, and all this is fine and noble and commendable. But the wise man would try to strike at the root of the whole trouble, ignorance of the Laws of Life, and he would spend his time and energies teaching people these laws, so that new causes of misery would not be created. This seems more worth while than to try to alleviate those already in existence and which must work themselves out to the last iota of a perfect balance." Therefore I should say that the attitude of Theosophy towards movements for social betterment is sympathetic, but it does not think these

movements strike at the root of the difficulty; that to be most useful and to do the most good, people should devote themselves to the task of teaching the ignorant the laws of the spiritual world, the breaking of which is the cause of all human suffering. Obviously the first thing to do is to study those Laws of Life and so fit yourself for your mission. G. Hijo.

Answer.—Theosophy as a rule of life exists for the benefit of the whole world, and to every good and charitable enterprise its members should always stand ready to lend a helping hand. Founded as Theosophy is on the basis of universal brotherhood, without distinction of race, creed, sex, caste, or color, its attitude towards all movements for social betterment should be one of sympathy and assistance. K. H.

Answer.—Theosophy is concerned with every side of life, every human activity. But the all-absorbing concern of Theosophy is the spiritual side of man and its development, because this is the immortal part of man, and the only part in the long run which is worth while. "For soul helps flesh more now, than flesh helps soul" may be true of our social as well as of our individual life—in fact it must be either "helps" or "hinders." In so far as schemes for social betterment strengthen the Divine part of man in so far are Theosophists absorbingly interested in them—or should be. And let the questioner ask himself frankly if he knows a social reformer worthy of the name who does not set up before him the ideal of more widespread and highly developed *character.* L. E. P.

Answer.—"All Theosophists are only too sadly aware that in Occidental countries especially, the social condition of large masses of the people renders it impossible for either their bodies or their spirits to be properly trained, so that the development of both is thereby arrested. As this training and development is one of the express objects of Theosophy, the T. S. is in thorough sympathy and harmony with all true efforts in this direction."

"In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty, and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life."—(From *The Key to Theosophy*—pp. 231-234, "The Relations of the T. S. to Political Reforms.")

T·S·ACTIVITIES

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

The Annual Convention of the Theosophical Society was held at Cincinnati, Ohio, on April 30, 1910.

MORNING SESSION

The Convention having been called in accordance with the Constitution, was declared to be in session and members and friends were warmly welcomed by Mr. Charles Johnston, Chairman of the Executive Committee.

Temporary Organization

Mr. Johnston called for nominations for temporary Chairman and temporary Secretary of the Convention.

Upon motion Mr. G. H. Brittain, of Dayton, Ohio, was unanimously elected temporary Chairman, and Mrs. L. F. Stouder, of Fort Wayne, Ind., temporary Secretary.

Upon motion the Chair appointed a Committee on Credentials, consisting of Mr. H. B. Mitchell, of New York, Mr. Albert Mendenhall, of Dayton, and Mr. F. C. Benninger, of Cincinnati, Ohio.

While waiting for the report of the Committee, the Convention was addressed by Mr. Hargrove, of New York, Mr. Smythe, of Toronto, Mr. R. Mitchell, of Toronto, and Mr. Roberts, of Middletown, Ohio.

Report of the Committee on Credentials

The Committee on Credentials reported that the credentials submitted had been examined and found satisfactory, the following 35 Branches, entitled to cast a total vote of 173 votes, being represented by delegates or proxies.

Aurora, Oakland, Calif.
Baltimore, Baltimore, Md.
Blavatsky, Seattle, Wash.
Boston, Boston, Mass.
Cincinnati, Cincinnati, O.
Dayton, Dayton, O.
Denver, Denver, Colo.
Detroit, Detroit, Mich.
Fort Wayne, Fort Wayne, Ind.
Indianapolis, Indianapolis, Ind.
Middletown, Middletown, O.
New York, New York, N. Y.
Pacific, Los Angeles, Cal.
Providence, Providence, R. I.
Queen City, Seattle, Wash.
Stockton, Stockton, Cal.
Terre Haute, Terre Haute, Ind.
Toledo, Toledo, O.
Toronto, Toronto, Can.
Unity, Indianapolis, Ind.
Venezuelan, Caracas, Venezuela.
London, London, England.
Newcastle, Newcastle-on-Tyne, Eng.
South Shields, South Shields, Eng.
Norwegian, Christiania, Norway.
Arvika, Arvika, Sweden.

Swedish, Stockholm, Sweden.
Berlin, Berlin, Germany.
North Berlin, Berlin, Germany.
West Berlin, Berlin, Germany.
Dresden, Dresden, Germany.
Flensburg, Flensburg, Germany.
Neusalz, Neusalz, Germany.
Steglitz, Steglitz, Germany.
Suhl, Suhl, Germany.

Upon motion the report was accepted and the Committee on Credentials discharged with thanks.

Permanent Organization

The Chair then called for nominations for permanent Chairman and Secretary.

Upon motion Dr. Tenney, President of Cincinnati Branch, was elected permanent Chairman, and Mrs. L. F. Stouder, of Fort Wayne, Ind., permanent Secretary.

Upon motion a vote of thanks was given Mr. Brittain for the successful manner in which he discharged the duties of temporary Chairman.

Dr. Tenney, on taking the Chair, called for the Report of the Executive Committee. Mr. Charles Johnston, Chairman, responded as follows:

REPORTS OF OFFICERS

Report of the Executive Committee for the Year Ending April 30, 1910

Fellow-Members:

The Executive Committee is once more able to make a report which must fill every member and well-wisher of the Theosophical Society with profound gratitude and gladness. During the year since the last Convention, we have had a steady flow of new recruits, with more energetic work by our existing membership. The most notable gain is the formation of a Swedish National Branch, thus adding one more to the new lands in which our international body lives and works. Very encouraging, too, is a large recent accession in South America, where we have always had a nucleus of enthusiastic and effective members. We have also added many members and several Branches in the United States; and in Germany we have gained many new members of our Society. Further, our German Branches have taken what seems to me a very important step, in coming more directly into contact with the heart of the Society, by taking the status of Branches of the Theosophical Society, rather than Branches of the German National Branch. This National Branch now takes its place as a voluntary federation of those of our Branches which have the German tongue in common, and which unite in work in the same field. The report of our ever loyal and indefatigable Secretary will give you further details of these accessions; I have already said enough to show how important and encouraging they are, in this thirty-fifth year of the Theosophical Society.

This very favorable account of our corporate work encourages me to turn to a very remarkable forward movement not so much within the Society as without it: a forward step which is a veritable triumph of the Theosophical Movement. Let me illustrate what I mean by two concrete facts, within the last few months. These are the successful organization and completion of two series of lectures on Comparative Religion, on the great world-religions which form so important a part of our studies as a Society. One series was delivered at the house of the Episcopal Bishop of New York, Dr. David H. Greer, by Dr. Knox, a Presbyterian Clergyman and Professor of the Union Theological Seminary of New York. The other series was organized by Dr. Randall, one of New York's foremost Baptists. In both series of lectures the great world-religions, including Christianity, were treated in what we are accustomed rightly to regard as the Theosophical way;

in the spirit of tolerant and faithful research, whose object is spiritual truth and not doctrinal difference. In both series the unity of spiritual experience was clearly portrayed, and one may fairly say it was evident that but one further step in advance was needed to bring the reverend lecturers to the front line of the Theosophical position; the recognition, namely, of the reality of the Lodge of Masters. For from the perception of the unity of spiritual life it is but a short step to the perception of the spiritual and immortal brotherhood of those who have entered it; to the recognition of the truth that members of this high brotherhood, Masters of the Lodge, founded all the great world-religions and work ceaselessly therein, and that Jesus of Nazareth takes his place as a Master of the Lodge. When this position is reached, and one is justified in saying that it soon will be reached, then the work of our martyrs and witnesses will be justified, and we shall see clearly that our great leaders did not toil in vain.

These are, I believe, the most vital facts of the Theosophical Movement during the year just closed. Both within and without the Theosophical Society there has been a great and consistent advance. The religious thought of the world is steadily drawing nearer to the Theosophical position, and to a better understanding of the aims and purposes of the Society. The old prejudices and misconceptions are being overcome, and theosophists, no longer regarded as a sect apart, are being recognized, notably by the different Christian denominations, as the friends and helpers of all religious endeavor, of all aspiration to the central truth and reality of life. Your Committee, therefore, lays this report before you with a feeling at once of profound gratitude and of ardent hope for the future.

CHARLES JOHNSTON,
Chairman Executive Committee.

Upon motion the above report was accepted.

The Treasurer's report being called for, Mr. Mitchell asked permission to present first the report of the Secretary, with which he had been entrusted.

REPORT OF THE SECRETARY, T. S., FOR THE YEAR ENDING APRIL 30, 1910

1. *New Branches and Members*

The Secretary begs to report that during the preceding year diplomas have been issued to 123 new members as follows: In the United States, 46; in England, 12; in Germany, 33; in Norway, 6; in Sweden, 13; in South America, 12, and in Canada, 1—Total, 123.

During the same period the Society has lost by resignation 4, and by death 9.

Charters have been issued to three new Branches in the United States—the Unity Group at Indianapolis, Ind., on August 5, 1909, the Oceano Branch, Oceano, Cal., on October 22, 1909, and the Terre Haute Branch, at Terre Haute, Ind., on January 5, 1910.

To the "Theosophical Society Swedish National Branch" at Arvika, Sweden, a charter was issued on September 5, 1909.

Charters have also been issued to nine Branches in Germany, as follows:

Theosophical Society, Berlin Branch, Germany.
Theosophical Society, North Berlin Branch, Berlin, Germany.
Theosophical Society, Flensburg Branch, Flensburg, Germany.
Theosophical Society, Schöneberg Branch, Schöneberg, Germany.
Theosophical Society, Suedende Branch, Suedende, Germany.
Theosophical Society, Suhl Branch, Suhl, Germany.
Theosophical Society, Munich Branch, Munich, Germany.
Theosophical Society, Dresden Branch, Dresden, Germany.
Theosophical Society, Neusalz Branch, Neusalz, Germany.

2. *The Sale of Books*

The Secretary is very much encouraged with the sale of books during the past year. This is not only satisfactory as indicating the want felt and supplied by our literature, but also shows a profit to be applied to increasing our effort in this direction.

The remaining copies of the *Abridgment of the Secret Doctrine,* by Miss Hillard, have been turned over to the Secretary and the proceeds from the sale of these books will go toward printing a new edition. This book has proved to be so indispensable to all students of Theosophy that it has become a standard work.

It is also encouraging to note the ready sale of the books published by this department of our work, and realize that our literature, with its message of light, love and faith, is finding its way into every quarter of the globe.

3. *Correspondence*

The Secretary is pleased to report a larger and more varied correspondence than ever before. Every year of experience in this work leaves a deeper impression of the breadth of opportunity that inevitably comes within the sphere of this office and which time and physical strength can only limit.

4. *The Theosophical Quarterly*

The circulation of the THEOSOPHICAL QUARTERLY is continually increasing, and the quality and breadth of the subject matter has been such that we are finding libraries and institutions of learning glad to give us a larger audience—expressing their appreciation and preserving the volumes for future use. All this has been accomplished, notwithstanding the fact that all the contributions to its columns, the assistance of the members in its distribution, in fact, all the work consequent upon the issuing of such a journal, has been cheerfully given as a labor of love.

5. *A Word Personal*

As another year of service draws to a close the Secretary cannot refrain from expressing an appreciation of the satisfaction derived from realizing the helpful suggestions, prompt responses, patient forbearance and kind thoughtfulness ever extended to her, and to assure her co-workers in office of her constant appreciation and gratitude for assistance so frequently and so freely given.

Respectfully submitted,

ADA GREGG,
Secretary.

Dated April 25, 1910.

Upon motion the Secretary's report was accepted with thanks.

The Treasurer's report was then read, as follows:

REPORT OF THE TREASURER, T. S.
April 24, 1909—April 26, 1910.

Receipts.		*Disbursements.*	
Dues	$703.90	Secretary's Office	$318.72
Contributions	1,311.16	Theosophical Quarterly—	
Theosophical Quarterly	207.71	(Six Nos., Jan., 1909, to April, 1910)	1,879.00
	$2,222.77	Contribution returned to donor	250.00
			$2,447.72
Balance April 24, 1909	382.33	Balance April 26, 1910	157.38
	$2,605.10		$2,605.10

H. B. MITCHELL,
Treasurer.

April 26, 1910.

In presenting this report the Treasurer pointed out that the deficit of $288.07 appearing in the statement of the previous year, had been entirely removed through the generous response that the members had made to the Society's need. Though the cash balance of $157.38 was somewhat less than the advance payments received on account of dues for the coming fiscal year, the Society was wholly free from all indebtedness, and if the receipts from the mite-boxes continued as they now promised the Treasurer believed that the finances of the Society need no longer be a source of anxiety to its members.

Discussion of the Secretary's and Treasurer's reports followed their presentation, ways and means being considered for minimizing the work of the two offices and increasing their efficiency. In particular the Convention desired to record the deep and heartfelt gratitude of the Society for the efficient, faithful and ceaseless labors of the Secretary in the many details of her office, and its sense of the great value of her work and untiring devotion.

Upon motion an adjournment was taken until 3.30 P. M.

AFTERNOON SESSION

On reconvening the Chair was authorized to appoint a committee of three to serve as a *Committee on Resolutions,* the following being named:

Mrs. Gordon, Hamilton, O., Mr. E. A. Allen, Cincinnati, O., Mr. Charles Johnston, New York.

As a *Committee on Nominations* the following were appointed:

Mr. Manning, Cincinnati, O., G. W. Roberts, Middletown, O., E. T. Hargrove, New York.

REPORTS FROM DELEGATES

While waiting for the work of the Committees to be completed the Chair called for the Branch Reports from the delegates. This is an especially interesting and helpful part of the Convention. The spirit of brotherhood becomes manifest in the rejoicing in another's success, in the ready sympathy in another's apparent failure and in the willingness to suggest methods and to aid our fellow workers.

New York

Among those who addressed the members were Mr. H. B. Mitchell, of New York, who expressed for Mr. Griscom, the greetings of a fellow worker and his regrets at not being able to be present at the Convention. Continuing, he said:

"The work of the New York Branch has been reported from time to time in the Theosophical Quarterly and I believe that most members of the Society are familiar with its chief features. We have tried to build each department of our activity strictly upon the fundamental principles which underlie the Society itself. Thus, for example, all who attend our meetings are made to realize that what we consider vital and important is not that one opinion or another should triumph, but that the truth in each opinion should be found and revealed, and that some vision should be gained of the central unifying truth from which all these partial truths must spring. We have tried never to depart from this, the only theosophic attitude, and I believe it can be said we have been successful. We have at least gained greatly from the attempt, and have proved the tremendous potency of the theosophic method, and the great increase of power and clearness of vision which result from such collective effort. Many times our visitors have spoken of this: of the fact that at our meetings the significance of their own thought has

been apprehended more clearly than they themselves had perceived it, and that in the synthesis of the discussion it has been reflected back to them as they would have wished to have expressed it had their insight been deeper and their grasp of their own truth more complete.

"We have sought to manifest the same theosophic attitude and method in our relations with the religious and scientific movements in the city. Innumerable as these are we have tried to prove that the theosophist is in fact, as well as in name and theory, the friend and helper of every honest search for truth and every genuine aspiration toward the inner life of the soul. But most important and most interesting has been our work in the three great branches of the Christian Church: the Greek, the Roman, and the Protestant. The New York Branch gladly adds its testimony to the truth of what you have already heard in the report of the Chairman of the Executive Committee. The old misconceptions are disappearing and the true relation of the Society to Christianity is being recognized. We are no longer regarded as a separate sect, but rather as those who seek the eternal message of the Soul through all its manifold expressions, and find it clear and compelling in the teachings of Christ and in the lives of that long line of Christian saints and mystics that have kept the link unbroken and handed down the torch of his illumination even to the present day. Our training in the theosophic attitude and method, the rich heritage of teaching entrusted to our care, our loyalty to the theosophic spirit and our efforts to lead the theosophic life,—all these would be far less than we know them to be, did they not enable us to do in the Christian Church what we can do for the visitor at our meetings: point the way to a deeper understanding of the truths primarily its own, and yet no more its own than they are ours.

"There are many other aspects of the work in New York of which some of my fellow delegates may tell you. Year by year the work has grown as the theosophic methods have proved their power. I do not refer to increased membership alone, though this has its own significance, but rather to the increase of opportunity and the deepening responsibility which wider opportunity must always bring. No small part of this responsibility concerns our relation to the Christian churches and the demonstration that the Theosophical Society is indeed unsectarian, with no wish or will to proselytise, but rather to lead each and every man to a clearer perception of his own light and the truths of his own faith."

Following Mr. Mitchell, Mr. Hargrove and Mr. Johnston spoke of different phases of the work in New York, the latter saying in part: "One interesting fact in our Branch has not been brought out by my fellow delegates. A number of our younger members, young in the Society, that is, finding that the older students were quite unwilling to depart in the regular meetings from the theosophic method of general discussion and assume instead the position of teachers, organized a class of their own, to which they invited the older members, one at each meeting, to come and address them or to act as an oracle to decide difficult questions. Thus a new nucleus has been forming within the old and has proved that it has the will and initiative to carry on the work forcefully and vigorously. It brings us cheer and encouragement to see the younger generation thus preparing to care for the work of the future."

Toronto

The Convention was fortunate in having two members present from the Toronto Branch, and listened with marked attention to short talks, both delightful and instructive, from Mr. Smythe and Mr. Roy Mitchell.

In closing, Mr. Smythe insisted upon the duty of a theosophist to be "wide open to truth, regardless of the source of that truth."

Indianapolis

Mr. W. D. Butler reported the work in Indianapolis as successful and progressing.

Mrs. Evans, of Indianapolis gave the reasons for forming a new Branch in that city, and conveyed to the members the regrets of Mr. Bruce at not being able to be present.

Mrs. Wright, of Nashville, Tennessee, reported a field ripe for missionaries.

Dayton

The Dayton Branch was well represented and seemed to be fully alive to certain wrong methods they had been pursuing and were now seeking to correct. Mr. A. I. Mendenhall, speaking upon this, said: "We have not found it difficult to get visitors to our meetings but we have found it difficult to keep them and make them come again. For when we have invited them, and they have come, we have too often made them listen to an attack upon their beliefs. It has often hurt me deeply, and as I have listened to the reports of the other Branches, it has been easy to see where we have failed. There are other and better ways of imparting truth and winning comrades than to make a vicious attack upon what we believe to be their errors. Let us offer people what they want. Let us help them to find what they are seeking. Then they will come to us, and if we treat them courteously while they are our guests, they will come again."

Mr. G. H. Brittain followed Mr. Mendenhall in speaking of the Dayton Branch. Visitors, he said, were invited to speak on that which was of interest to them and were then followed by members or other visitors who often completely disagreed with the first speakers. Though the effort should be to insist upon the same tolerance for the beliefs of others which we demand for our own, they had not always been successful in maintaining it.

Mr. Vermillion told of the large number of members in the Society who had first joined through the Dayton Branch but had then moved from Dayton and were now scattered throughout the country. He compared the Branch to a training ship receiving and keeping members long enough to give them an insight into the teaching and methods of the Society, then sending them to distant stations to form the nuclei of other Branches. Many of those thus removed from Dayton still kept their membership in the Branch and corresponded with its officers.

Mr. Garst spoke of the conditions in the Dayton Branch in much the same manner as his fellow members had done.

The reports from the Dayton delegates aroused considerable discussion and drew forth suggestions as to the manner of receiving different beliefs and how they could be correlated and unified in the light of theosophy. The orthodox Christian teaching of the virgin birth of Christ had been mentioned as one of the doctrinal points which had frequently aroused attack in the meetings. Mr. Johnston urged that, whatever differences of opinion occurred, the theosophic principles of tolerance and courtesy be kept inviolate, and pointed out that in this difference, as in all others, the theosophic method could reveal a common ground for agreement. "Let it be shown," he said, "that the birth of Christ refers to the birth of the inner, divine and spiritual man from the psychic and natural man. Let it be compared with St. Paul's statement of 'the new man born from above,' and let it be known that we perceive deep significance in the teaching of this virgin birth—a teaching which we accept not as applying to the physical man but to the spiritual man, to the true Christ. Let us strive to show that this, like all religious teachings, is given symbolically, and to understand the teaching we must first understand the symbols and then apply them to the teaching and then

make the practical application of them to our own lives. What is needed is a wide, sane interpretation of symbols, of the symbols to be found in all religions and in which their deepest truths are wrapped. But above all we need to hold fast to that spirit of tolerance and courtesy which must be the foundation of all our work, and which must forever forbid an unwarranted attack upon a belief dear to the heart of an invited guest, whether this belief has its origin in the teachings of childhood, or in the reasoning of maturity."

Mrs. Gordon, of Hamilton, Ohio, and Mr. Chamberlain, of Hartwell, Ohio, also spoke briefly upon the conditions of the work and outlook in their respective Branches.

Cincinnati

As a fitting climax the members of Cincinnati Branch contributed the final reports from the delegates.

Mr. E. A. Allen, giving a brief review of the work, said: "The weekly meetings are held Tuesday evening. At these meetings members and guests are urged to take part and give expression to their thoughts. Although they may differ widely in opinion, they do so in the theosophic spirit and our effort is always to find common ground. In arranging the yearly syllabus each member is given at least two subjects, open dates being filled by invited speakers."

Mrs. Whitney, President of the Ladies' Class, reported an encouraging condition of that part of the work.

Mr. F. C. Benninger, Secretary of the Branch, urged the wider introduction and use of the Theosophical Quarterly.

Miss McCormack told of the use that had been made of Miss Hillard's *Abridgment of the Secret Doctrine,* which had been found very helpful in the study class.

Miss Margaret Hohnstedt reported upon the use of the Branch Library, which now contained several hundred volumes. Any one, whether a member or not, could have the books free for one week. After that a charge of five cents a week was made, the money collected being used for re-binding, for new books and replacing the wornout volumes.

Dr. Tenney, the President of the Branch, took the opportunity to express his thanks to the members in Cincinnati for the sincere and loyal support which they always gave to a presiding officer, and for the genuine spirit of brotherhood they maintained.

LETTERS OF GREETING AND BRANCH REPORTS

The Chair then called for the Letters of Greeting and Reports from Branches represented by proxy. Extracts from these were presented by Mr. Johnston, and they were ordered printed in the official report. The Convention heard with especial pleasure the reports and greetings from the European branches, showing the closer consolidation with the parent international body that had been accomplished during the year.

The Union of German Branches

To the Members of the Theosophical Society in Convention Assembled:

Dear Brothers and Sisters:

Another year has passed and we have met together to draw up an account of the work we have done during the past year for the Theosophical Society and for all mankind, and to learn if we have made progress in experience and knowledge. If we find that the past year has proved successful we shall nevertheless surely refuse to believe it to be the result of our own efforts, but humbly acknowledge that we owe it to our Elder Brothers, who have more experience and wisdom than we, and who are guiding our efforts.

It has been said somewhere, that although our Theosophical Society has been carried over into the new century, not all danger is passed and several years in the new century can be termed critical. If this is true, then the past year may be called especially critical, because it adds the critical phase of a short cycle of ten years to the general critical period of the long cycle. And if our Society has, notwithstanding, proved successful, made progress and gathered experience on the outer and inner planes, then our courage will be doubled; we shall enter upon the new short cycle with increased confidence and endeavor to fulfill our duties and carry on our work conscientiously and faithfully.

In regard to our work in Germany, one point may be especially mentioned, as it is surely of interest to all. This is the entire reorganization of the "T. S. in Germany." Owing to the fact that we have ceased to be a national branch, a resolution was passed at our last Convention to change the Constitution in agreement with the new order of things and also the name of the Society. In all probability the name "Union of German Branches of the Theosophical Society" will be adopted. This denotes another step towards the expression of unity in the organization of the Theosophical Society. Every local branch has thus been granted the right as an organization to feel and work as a direct branch of the Theosophical Society. No national organization can prove a hindrance. The national branches have ceased to be a prominent part of the "T. S."; even more, they have ceased to exist as branches of the "T. S." And therefore our German Union has only duties in Germany and not in the international Theosophical Society.

The difference in language is, generally speaking, one of the slight hindrances to the German society in realizing fully the unity with the international "T. S.," but year after year hindrances will gradually vanish, until we all feel ourselves members of the one "T. S.," which covers the whole earth.

I hope that the present Convention will manifest so much strength that the whole "T. S." may attract the attention of the Masters, the members of the White Lodge, in ever higher degree, so that the connection between the Heart of the World and our Society may be more and more strengthened.

With brotherly greetings from all German members, I am,

Yours sincerely,

PAUL RAATZ.

BERLIN BRANCH

Greeting and Report

To the Members of the Theosophical Society in Convention Assembled:

GREETINGS:

The members of the Berlin Branch come to express their heartiest and most cordial greetings and wishes for the Convention.

The past year has been a good one for our Branch. Some new members have joined and only very few of the old ones left. We have now 95 members, most of whom come regularly to the meetings. We had twenty lectures, fifteen evenings on which we studied the Gupta Vidya in open meetings, and six evenings were devoted to social meetings of our own members. Besides, there was a class of members for the study of the *Secret Doctrine,* every Tuesday, and one for the *Voice of the Silence,* fortnightly on Saturdays.

In order to further the individual contact between members, we have appointed a special committee, which has made it a point to try to bring members in closer touch with each other by personal interview, as well as by correspondence. The work of this committee has shown fair results.

All in all, we see that our movement is living and growing here in a way that

is very encouraging and significant of the help which we receive through the combined efforts of the members of the T. S. in the world.

It is a great thing to know this, and one reason more for us always to extend our hands in earnest and sincere co-operation with all our fellow workers.

Fraternally yours,

E. J. WIEDERHOLD, *Secretary.*

WEST BERLIN BRANCH

To the Members of the Theosophical Society in Convention Assembled:

GREETINGS:

Though none of the members of the West Berlin Branch can be at the Convention in person, yet we are with you in spirit. Our heartiest wishes and best hopes are there, that the Lord of the harvest and the attention and influence of our Elder Brothers may really be present; that the next tasks of our beloved Theosophical Society may be known and accomplished with pure love, great powers and inspired knowledge. This can only take place, if all members do their duty and all support as much as possible our common aims, especially, now, the Treasurer in his efforts to carry out the further issue of the THEOSOPHICAL QUARTERLY.

The smallest gifts can make a large sum in the end for this purpose!

Fraternally yours,

MAGDALENA BOLDT, *Librarian.* WILLI BOLDT, *President.*

Report

As we ever hear the voice: "It is not well; thou hast reaped, now thou must sow," as well in reference to the Branch as a whole, as to its single members, we try patiently to sow the love, power and knowledge we have received and to deal fraternally with those who are in want of it.

Therefore we have done the following:

Schöneberg, a suburb of Berlin, counting 150,000 inhabitants, is our working place, and according to our programme we had regular meetings, with lectures and discussions in our own rooms. The subjects of the lectures were Christian, theosophical and philosophical. After a lecture there was at the next meeting only a discussion on a topic taken from Mr. Judge's "Ocean of Theosophy."

In the summer season we only met together occasionally and read and discussed once a translated extract from Mr. Mitchell's "Talks on Religion." On Sundays, when the weather permitted, members often made excursions together in the green woods. During the autumn and winter we were again active publicly, although we only held our meetings on each second Friday in the month. We hope to work again weekly in the forthcoming period of activity this year.

From October, 1909, we met in the restaurant in Schöneberg, Vorberg-Strasse, No. 1. Here the topics of lectures were drawn from Goethe's philosophy and Christian-Theosophical ideas. The most recent subjects were: "Is the fate of man subjected to pure accident?" and "My God . . . how hast Thou glorified me!" on Good Friday.

The public lectures were held by members of our own Branch, as well as by members of "Branch Berlin" and once "Nord Berlin."

The Friday evenings between two lectures were spent by our members in studying H. P. B.'s *Key to Theosophy,* followed by informal conversation on the subjects. These evenings were also visited by guests who had attended the public lectures and from the Branches in "Steglitz" and "Nord Berlin."

All discussions were good opportunities to listen to others, to listen to the thoughts which fill their hearts and minds and to become conscious of what was

in our own hearts and learn to know our own needs and the needs of others. Our members take part also in the common study of *The Voice of the Silence,* in which members of four Branches join.

Our own members visited other Branches and took part in a number of meetings held to further high ideals.

During the year three new members were admitted, so that we were six, but our fellow-founder and Secretary, Mr. Höricke died. Of the new members one has resigned. Our young fellow-member, Mr. Rothhaupt, was chosen as the Corresponding Secretary of our Branch.

The number of members is five; one dwells at a distance, but corresponds with us. For the purpose of propaganda we used first, programmes; now pamphlets and invitations. Publications of meetings are made in five newspapers. Our library has been a great help to interested people. It contains 205 books, most of which were given by our true fellow-worker, Mr. Höricke. *Theosophisches Leben* brought often the monthly report of our Branch, and we thank the department of our international THEOSOPHICAL QUARTERLY for many attentions and important articles.

We try to seek the fittest means to help our fellow-men; not to seek results, but to lay them upon the altar of the bright Alaya, the Self, that is in all men, in all affairs and in all around us.

Fraternally yours,

MAGDALENA BOLDT, *Librarian.* WILLI BOLDT, *President.*

NORTH BERLIN BRANCH

Greeting and Report.

To the Members of the Theosophical Society in Convention Assembled:

DEAR COMRADES:

We send you greetings and good wishes for a successful Convention.

Generally speaking, we are able to give a good report of our work. Our Branch has at present 20 members. Two have resigned and two have entered during the past year. Our activities as a whole have been successful. We hold a public meeting weekly, with a lecture and discussion, and twice monthly a study class for members meets, to which guests are also welcome. We gratefully appreciate the help which members of Berlin Branch and several friends have given us. Among these friends who have lectured at our meetings were two public-school teachers and one clergyman.

Since October our Branch has rooms of its own. We are happy in having a strong nucleus of visitors, who are striving to comprehend the spiritual truths of Theosophy. A spontaneous expression of unity in thought has often occurred. In July, August and September public lectures were not held, but the study class continued its work and, strange to say, had more participants than in winter. We are studying the *Key to Theosophy.* The largest number of persons present at any meeting was 62, the smallest 18. Our Corresponding Secretary maintains a lively correspondence with the members of other German Branches.

With firm trust in the prosperity and progress of the Theosophical Society, the members of North Berlin Branch sends you good wishes and greetings.

MAX DE NEVE, ERNST JOHN.

The following was also received from the North Berlin Branch:

North Berlin Branch begs the members, in Convention assembled, to take into consideration if it would not be wise to change Section 15 of the Constitution, so

that each member of the Society who receives the QUARTERLY may pay a small sum for each copy, said sum to be fixed by the Executive Committee; or that a certain sum for each copy of the QUARTERLY be fixed until the deficit has been paid. When this is paid, the Executive Committee may annul, reduce or regulate the sum as circumstances require.

[As previous notice is required for a change in the Constitution, and as the Treasurer's report showed that the deficit in the Society's finances had been met by the generous contributions received from the members, no action was taken on this proposal.]

STEGLITZ BRANCH

Greeting and Report.

To the Members of the Theosophical Society in Convention Assembled:

DEAR COMRADES:

The members of the Steglitz Branch T. S. beg to send you their heartiest greetings and most sincere wishes for the present Convention.

We trust that the results of our work in the past year, which will be reported, will prove most satisfactory all over the Society, and hope that much inspiration and courage for the future may be gained for all from the present Convention.

We have seen with great satisfaction by the reports in the THEOSOPHICAL QUARTERLY from our various sister Branches that everywhere a great activity has been unfolded; we have also noticed the change of method which has taken place throughout the work of all Branches, and it seems to us that a great and strong impulse is radiating through all Branches, inspiring them for right work. We are happy to say that we also have felt this impulse and have gone without hesitation to direct our work into the new channels. Though there was at first a very slight shadow of doubt in the hearts of some members whether the change we made might not prove to be a disaster, we could soon all experience the great benefit that was derived from it. When in former times we felt always much trouble and sorrow how to interest and teach and content our visitors and members, we felt now suddenly relieved of this burden, finding that all was arranged by itself as by a miracle, and much better than heretofore.

We had made no syllabus of lectures, but resolved that the discussion of each meeting should bring forth the topic for the next discussion. There was always some one ready to offer himself to initiate the discussion and we were very glad to see, that in almost all cases it was our visitors who voluntarily offered themselves to do this. We made it also a practice to give to our visitors always the precedence, the members standing back to leave the first word to our visitors, and we experienced a very great reward indeed to see the interest and animation with which our meetings were attended. We also made it a point when speaking to use a very plain and unassuming language in order that we might be intelligible to the most simple mind and might encourage each to give us his opinion. We avoided direct controversy with any one, letting each keep his own opinion, as we thought that if he desired he could always learn from the opinions the others expressed. The topics which were discussed at our meetings during the winter 1909-10 were the following: What is happiness? The path to bliss. The true Self of man. How to reach to the true Self. Is it possible to be true in all circumstances of life? (continued). What is development? The inner development. What is fate? Has man a free will? What is resignation? Practical and theoretical Theosophy and their value. The Origin and Goal of man (twice continued). What is faith? What is love? etc.

Most of these topics were suggested by our visitors, whose assistance at our meetings was very satisfactory. There were always between 15 and 25 persons

present, and though the number of our members has not increased during the past year—on the contrary we have lost a member—we are very satisfied with the result of our work.

We have had amongst our visitors dogmatic Christians, as well as materialists and Spiritualists. All have told their opinions, many of them have become our regular visitors and friends, and though none of them as yet has joined the Society —because we do not urge anyone to do so—there was on the other side not one who left us without approving our work and becoming our friend.

Thus we have good reason to look forward with hope and courage for the work in the coming year, trusting that the help of the Masters, which so evidently has been with us during the past year, may remain with us also in the future.

We have a feeling that all our sister Branches throughout the Society will have had the same experience as to this point and we are therefore sure that the feeling of joy and gratitude which all will bring with them to the Convention will give to this a force of harmony and inspiration as never experienced before.

Though not present in the body, we will be with you in heart and mind, and offering you once more our heartiest greetings and best wishes, we remain, dear Comrades, very fraternally and cordially yours on behalf of the members of the Steglitz Branch Theosophical Society,

RICHARD WALTHER, *Secretary.* LEO SCHOCH, *President.*

FLENSBURG BRANCH

To the Members of the Theosophical Society in Convention Assembled:

DEAR BROTHERS:

The members of the Flensburg Branch in Germany send a hearty wish for the welfare of the members of the T. S. in convention assembled. May the blessing of the Master attend your endeavours, and may this year's Convention become a fountain of strength and blessing for future members of the Society which shall fill them and us in the time of discouragement with new inspiration and inexhaustible endurance and patience, so that we shall not shrink back because results are not evident or interest or brotherliness seem to fail, especially in a time of trial. At this time our T. S. is undergoing such a trial, as you probably already know, dear brothers. Let it be a token that our brotherhood does not cease at our money-bags. This test is all the harder with us, because the realization that we are members of the Mother Society in New York has not been as yet fully appreciated by many of us, and because we have as yet done little to arouse and strengthen it. In the last few years I have in vain endeavoured to create some progress towards this change. To point out the dangers attending such indifference did not meet with any recognition. The call of Brother Mitchell has placed this danger now plainly before our eyes, and to my great pleasure Brother Raatz, Berlin, seems inclined to publish the information concerning the Conventions of the Mother Society, of most importance to us, in the *Theos. Leben.* I hope that in the future each Branch will send its contribution to New York, and that this will result in strengthening the consciousness of the members of their connection with the Mother Society in New York. For up till now, many do not seem to have known that they owed a contribution to New York. We paid 2 marks yearly to the treasury of the Society in Berlin, and from there a part of this sum was sent as the contribution of all the Branches to the main treasury in New York. This arrangement was evidently a mistake, which will be righted, I hope, at the next Convention in Berlin.

Should, however, our members once realize their joint liability to the parent Society, it would be of the greatest importance that the contents of the THEOSOPH-

ICAL QUARTERLY be accessible to them. In my judgment it should not be that a part only of the proceedings of the main Convention should be annually accessible in the *Theos. Leben.* The best things which the QUARTERLY offers remain closed to the most of us, as always, namely, its spiritual and other very useful contents. Would it not be possible, without making any demands on the treasury of the parent Society, for an abstract in German to be published monthly? This beginning might be enlarged later, when the sheet would have gained a regular circulation. The subscription price would, of course, have to be moderate. What do you think about it, dear brothers? The whole project is, of course, only my own idea and earnest wish, and I should be very grateful to you if you could advise me on this matter. Fraternally yours,

MARTENS, *President.*

Report.

General meetings	1	Members	17
Members' meetings	8	Newly enrolled	0
Committee meetings	6	Left	1

As in previous years, our public evening readings have taken place weekly throughout the year, with an average attendance of 8 to 9 persons.

During the winter-half of the year we advertised our meetings once a month in the newspapers, with very good results. Among the numerous visitors we found many eager souls whom we could often approach in a few moments of friendly conversation.

We believe that we can see how the comprehension of and the longing for the Truth are everywhere spreading.

Our evening study classes could only be held irregularly this past winter, as our president, Brother Martens, was ill. We found much material for study in *Key to Theosophy.*

We have 233 volumes in our library, of which 51 were lent.

EGGERT BUHMANN, *Secretary.*

DRESDEN BRANCH

Greetings and Report.

To the Members of the Theosophical Society in Convention Assembled:

The Dresden Branch sends you most heartfelt greetings and best wishes. May the spirit of Brotherhood preside over your deliberations and illumine all your actions. For thus from the meeting of different opinions each man will find his own more clear, and you will be wholly united despite all differences of nationality or of view.

We have ourselves experienced this in the Dresden Branch, where we have not yet outwardly regained our standing of last year (having had then 21 members and now only 19), but where we have come inwardly very close to one another.

This finds its expression in the large attendance at our regular Tuesday evening meetings, where many guests have declared to us that they were made to feel very much at home. They say it is "so different" with us from what it is in other so-called Theosophical societies.

This is naturally a strong incentive to us to strive still more earnestly to foster brotherhood and harmony, and to draw forth the lessons of the spiritual life that we may ever lay greater and better offerings upon the altar of the Highest.

Fraternally,

D. W. ZIPPEL, *President.*

THE NORWEGIAN BRANCH

Christiania, Norway.

To the Theosophical Society in Convention Assembled:

FRIENDS:

The Karmic Wheel of our Society has again made its annual revolution between two Conventions and brought us where we now are.

What are our accomplishments while we have been swept along helplessly in the turn?

This question presents itself to us to-day, and as to the outer work of the Society and its Branches the answer will be given in the different reports of activity which may be read at the Convention.

But what about our inner activity? What has the Society as a whole accomplished on this line, and what the different Branches and individual members?

On this head nothing can be reported—no proper answer can be given on this question.

But some further questions might perhaps throw some light on the nature of the answer and also serve as suggestions for our work in the coming year.

As a Society, as Branches, and as members: Have we been true to the Cause? Have we been faithful in our inner and outer work? Have we never failed in carrying out the Principles of Brotherhood? Have our motives always been blameless? Has unselfishness been prevalent in all our endeavors?

If not, then we have failed in our duties, and we have probably all failed more or less.

For the coming year I will make this suggestion: *Let us in all things continually try to throw ourselves entirely upon the Law.*

Friends, I have to bring you a greeting of sympathy and brotherly love from the Norwegian Branch of the Society.

Fraternally yours,

THOMAS H. KNOFF.

Report.

The Branch work during the winter has been carried on in the following way:

There has been a Branch meeting at least four times a month, on Thursday, at 8.30 P. M. The first and third meetings of the month have been public meetings, at which one of the members have given a lecture or read a paper. The second and fourth meetings have been reserved for a Study Class.

Syllabus of Lectures or Papers Read:

1. The Spring and the Life.
2. Suggestions for Tyros in Theosophy.
3. The Theosophical Movement of the Middle Ages.
4. The Theosophical Movement of the Present Day.
5. Periodicity and the Cyclic Laws of Nature and Man.
6. Theosophy and its Conformity to Law.
7. The Bible and the Kabala.
8. The Numbers and Cycles of Norway.
9. Christ in Man.
10. The Doctrine of Reincarnation and the Law of Causality.
11. Paracelsus and the Cosmic Evolution.
12. Our Solar System.
13. Theosophy and Teetotalism.
14. The Lotus and the Caduceus (to be read on April 14th).

The average attendance at the public meetings has been about 40.

The Study Class has devoted its time to the study of Bhagavad Gita, the door

being left open to outsiders who might wish to be present. Unexpected interest has been taken in this work.

The attendance at the Study Class meetings—thirteen in all—has been from 13 to 28, in average about 20.

The members, as well as visitors, have on the whole shown increasing interest in our Branch work this year. In spite of this we have only had two new members admitted. One member has resigned.

Our Branch has now 27 members. This doesn't show much outer progress. But the strength of a Branch does not depend so much on numbers as on principles of work, and I am glad to say that there has not been the slightest sign of disharmony in our Branch, the principles of true Brotherhood having—on the outer plane at all events—always been prevalent in all our Branch work.

THOMAS H. KNOFF,
Chairman of the Committee of the Norwegian Theosophical Association.

BRITISH NATIONAL BRANCH

To the Members of the Theosophical Society in Convention Assembled:
DEAR FELLOW MEMBERS:

On the occasion of the Annual Convention we beg to offer our hearty congratulations and greetings to the members of the Theosophical Society in America. We hope the Convention will be highly successful and prove to be another milestone on our road of progress.

Here, in England, we have progressed steadily, for not only have we increased our membership, but our organization is better and the workers more keen and enthusiastic.

During the year we have published two more of our series of pamphlets, which brings the number up to four, and we have the THEOSOPHICAL QUARTERLY fairly well circulated in this country. We are now making arrangements to publish Professor Mitchell's article, "The Theosophical Society and Theosophy," in pamphlet form.

As each year goes by we find our work and responsibilities increasing, but I hope that all our members will be helped and refreshed by the Convention and be ready to start on the year's work again.

One of our members has called attention to a part of our ideal. It is an ideal of service. That service is due to our fellow-men in a very special manner. It is not enough for us to hold conventions, to meet together and discuss our projects of work, but what is required is an efficient devotion to the objects of the Theosophical Society to make them practically real and to make our lives instinct with them as a part of our own growth and evolution. Evolution deals in two senses with the life of man. The animal man evolves by virtue of the environment and his power of adapting himself to that environment. The Theosophist evolves by adapting the animal man to the operations of a higher environment and a higher law.

Therefore, it seems that one part of the deliberations of the Convention of the Theosophical Society must be the acquisition in some degree of means by which to make this part of our ideal manifest.

With all fraternal greeting, believe me,

Yours sincerely,

ARCHIBALD KEIGHTLEY,
Gen. Sec. British National Branch.

April 20, 1910.

VIRYA BRANCH

Denver, Colo.

Greeting and Report.

To the Members of the Theosophical Society in Convention Assembled:

DEAR FELLOW MEMBERS:

The Virya Branch T. S., of Denver, Colo., sends greetings to the Convention, mingled with regrets that none of its members can attend at this time.

The Virya Branch has held meetings each month since September, 1909, and while our membership has not increased, we are encouraged by the interest manifested in the meetings and subjects studied. As a Branch we feel that we are not doing very much, but the individual members are interested and working along so many different lines for the betterment of civic, social and working conditions, that we feel we are each helping in the work as best suits the abilities of each.

Wishing all success to the Convention in every way, and individually being thankful that I belong to such a Society, I remain,

Fraternally yours,

BERTHA L. GORICH, *President.*

PACIFIC BRANCH

Los Angeles, Cal.

To Our Fellow-Members in Convention Assembled:

FRATERNAL GREETING:

When we look back into history, and on the influence that one age has had upon another, we feel that such assemblies as this, seemingly of no great import among the world's current events, must not only mark new epochs in the growth of knowledge and good will, and in the development of religious thought and feeling, but they must strike deeper and lay the foundations of a higher, more spiritualized civilization, the flower of ages to come. And we send this thought to you, with congratulations, that it may enter into your deliberations.

From the members of the Pacific Branch.

WALTER H. BOX, *Secretary.*

QUEEN CITY BRANCH

Seattle, Wash.

Greeting and Report.

To the Members of the T. S. in Convention Assembled:

It is my privilege again to send most hearty greetings from Queen City Branch T. S. to those who year after year stand loyal and true to the principles of our great philosophy. We may all note the signs of human progress due to right thinking, and the enrolled or unenrolled student may feel a degree of quiet contentment that the work done in the past was not amiss. Among other signs of progress here in Seattle we note the formation of a Non-Sectarian Executives' Alliance, whose object is to become acquainted with each others' teachings. One representative from each progressive society will speak at each meeting.

Mr. Clark was invited to represent the Theosophical Society. In his first lecture, May 15th, he will tell why he is a Theosophist. Meetings are held for the public every two weeks, and a meeting of the members each alternate week, for discussions.

Allow me to report that we hold open house for all inquirers, and meetings once each week, responding to invitations for talks at any place desired. Individually members are active in theosophical work in their own spheres.

We wish to be remembered by you all, as we shall remember you, especially

on the day of the Annual Convention, and assure you we shall read with deep interest the results of your deliberations in the magazine of which we are so proud—the THEOSOPHICAL QUARTERLY.

Yours sincerely,

JENNIE S. CLARK, *Secretary.*

H. P. B. BRANCH

Seattle, Wash.

Greeting and Report.

To the Members of the Theosophical Society in Convention Assembled:

DEAR FELLOW-STUDENTS:

The H. P. Blavatsky Branch sends most hearty greetings for a successful and harmonious outcome of our coming Convention.

Our T. S. Work consists at present in supplying regularly five public libraries with the QUARTERLY, including the State University Library, which are very pleased to keep it on their tables; also two book stores are kept supplied by us, while another book store handles the QUARTERLY independently.

As a Branch we are not now doing public work, though each does individual work as he can. But I am sure the Seattle students will again come forward, and do as we formerly did, when the time is ripe. And meanwhile each one is trying to fit himself for that time.

Fraternally,

FLORA FRIEDLEIN, *Secretary.*

PROVIDENCE BRANCH

Providence, R. I.

Report.

To the Members of the Theosophical Society in Convention Assembled:

GREETING:

The present year has resulted in the addition of three members to the roll of the Providence Branch and the loss of one. The average attendance at the Sunday meetings has been 15 and many of the leaflets have been distributed. Providence papers insert notices of our meetings free of charge and the Providence *Journal*, under the heading of Letters to the Editor, has opened its columns to brief statements of our philosophy in its relation to current events.

An address has been given at one of the State Institutions, a number of attendants—doctors and their wives—being present. After the meeting an informal gathering was held at the home of the head physician and much interest manifested. Some of the ladies are studying and a class may be formed later. A number of influential people are reading and altogether we find that the quiet, determined effort to keep a centre from which Theosophy can be disseminated, is acting as a leaven, and is doing its work.

Fraternally,

JENNIE SHELDON.

STOCKTON BRANCH

Stockton, Cal.

To the Members of the Theosophical Society in Convention Assembled:

DEAR FELLOW-MEMBERS:

Stockton Branch T. S. sends hearty greetings to all and best wishes for the success of the Convention.

Fraternally yours,

A. C. KELSEY, *Secretary.*

The Chair then called for the

REPORT OF THE COMMITTE ON RESOLUTIONS

Mr. Johnston, as Chairman of this Committee, reported that there were no resolutions requiring debate.

The Committee desired to express its gratitude that the affairs of the Society were in such harmonious and effective working order.

Upon motion the Committee was given power to incorporate and file a report thanking the Branches for their letters of greeting and good wishes.

Upon motion the Sunday afternoon meeting was announced for 3 o'clock.

The Chair then called for the

REPORT OF THE COMMITTEE ON NOMINATIONS

Mr. E. T. Hargrove, as Chairman of this Committee, reported the following nominations:

For Treasurer: Mr. H. B. Mitchell, of New York.

For Secretary: Mrs. Ada Gregg, of Brooklyn.

For Members of the Executive Committee: Dr. Archibald Keightley, of London; Mr. Paul Raatz, of Berlin.

The Convention being heartily in favor of the selections made by the Committee, the Secretary was instructed to cast a single ballot for the members nominated, which being done, the members were declared elected.

Upon motion the Convention adjourned until 8.15 P. M.

EVENING SESSION

Upon reconvening the evening was spent in further discussion of subject matter for meetings, how best to present it, and how to advance the different Branches and individual activities connected with the work. Mr. Mitchell spoke also upon the lessons of the Convention.

Upon motion a unanimous vote of thanks was given to each and every member of the Cincinnati Branch for the cordial welcome given to the visiting delegates and friends.

Upon motion a special vote of thanks was given to Dr. Tenney, who presided over a meeting remarkable for good will and kindly feeling.

Upon motion a vote of thanks was given the Secretary of the Convention.

There being no further business before the Convention, upon motion the Convention adjourned.

[Signed] L. F. STOUDER,
Secretary of the Convention.

On Sunday afternoon, following the Convention, Mr. E. T. Hargrove gave a public address on the text, "Whatsoever a man soweth, that shall he also reap."

In the evening Mr. Charles Johnston lectured to a well-filled hall upon "The Spiritual Revival." We hope this lecture will appear as an article in a later issue of the THEOSOPHICAL QUARTERLY.

BOOKS AND PAMPHLETS.

ABRIDGMENT OF THE SECRET DOCTRINE, (Hillard)	$2.16
BHAGAVAD GITA, translated by Charles Johnston	1.00
BHAGAVAD GITA, Edited by W. Q. Judge, leather	.75
BIBLE TESTIMONY TO THEOSOPHIC TRUTH, paper	.10
CULTURE OF CONCENTRATION, by W. Q. Judge, paper	.10
DREAM OF RAVAN, cloth	1.00
ELIXIR OF LIFE, paper	.30
ESOTERIC BUDDHISM, by A. P. Sinnett, cloth	1.25
FRAGMENTS, by Cavé	.60
IDYLL OF THE WHITE LOTUS, cloth	1.00
INDIANAPOLIS LETTERS, by Alexander Fullerton, paper	.10
KARMA: WORKS AND WISDOM, by Charles Johnston	.35
KARMA, by A. P. Sinnett, a novel, cloth	.75
KEY TO THEOSOPHY, by H. P. Blavatsky	2.00
LETTERS THAT HAVE HELPED ME, by W. Q. Judge	
Vol. I, compiled by Jasper Niemand, cloth	.50
Vol. II, compiled by Thomas Green and Jasper Niemand, cloth	.60
LIGHT OF ASIA, by Sir Edwin Arnold, cloth, 75c.; leather	1.00
LIGHT ON THE PATH, cloth, 50c.; leather	.75
MAGIC, WHITE AND BLACK, by Franz Hartmann, M.D., cloth	2.00
MEDITATION, by Henry Bedinger Mitchell	.20
MYSTIC MASONRY, by J. D. Buck, M.D., cloth	1.50
NECESSITY FOR REINCARNATION, 2c. each; per hundred	.50
NIGHT-MARE TALES, by H. P. Blavatsky, cloth	.50
OCEAN OF THEOSOPHY, by W. Q. Judge, paper, 50c.; cloth	.75
OCCULT WORLD, by A. P. Sinnett, cloth	1.25
REINCARNATION, by E. D. Walker, cloth	1.50
REINCARNATION IN THE NEW TESTAMENT, by Jas. M. Pryse, paper, 35c.; cloth	.60
SECRET DOCTRINE, by H. P. Blavatsky, Vols. I and II, and Index, cloth.	12.50
SERMON ON THE MOUNT, translated by Jas. M. Pryse, paper, 35c.; cloth	.60
SOME MODERN FAILINGS, Che-Yeu-Tsang	.10
TALKS ON RELIGION, by H. B. Mitchell	1.50
THEOSOPHY AS AN INFLUENCE IN LIFE, by Archibald Keightley	.10
THE CREED OF BUDDHA	1.50
THE CREED OF CHRIST	1.25
THE PARABLES OF THE KINGDOM, by Charles Johnston	.20
THE SONG OF LIFE, by Charles Johnston, cloth	.30
THE THEOSOPHY OF THE UPANISHADS, by Charles Johnston	1.25
THROUGH THE GATES OF GOLD, cloth	.50
UNITY OF RELIGIONS, by J. W. Keightley	.10
VOICE OF THE SILENCE, by H. P. Blavatsky, cloth, 50c.; leather	.75
VOW OF POVERTY AND OTHER ESSAYS, by Jasper Niemand, paper.	.15
WILKESBARRE LETTERS, by Alexander Fullerton	.10
CABINET SIZE PHOTO, H. P. BLAVATSKY or W. Q. JUDGE	.50
THEOSOPHICAL BADGES, gold, 2.50; rolled gold	1.00

These and any other books on Theosophical, Religious and Philosophical subjects, can be obtained from

THE SECRETARY T. S.,

159 Warren Street, Brooklyn, N. Y.

The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., 159 Warren Street, Brooklyn, N. Y.

EAGLE PRESS, BROOKLYN-NEW YORK.